

The Pedegrewe of Heretiques.
Wherein is truely and plainly
set out, the first roote of Heretiques be-
gon in the Church, since the time
and passage of the Gospell, together
with an example of the of-
spring of the same.

Esay. 47.

O Babylon sapientia tua & scientia tua hæc te decepit.
Babilon thy wisdome and conning hath deceiued thee.

*Perused and allowed according to the order appointed in
the Queenes Maiesties Iniunctions.*



*denham
Leicester*

Imprinted at London by Henry Denham,
for Lucas Harryson. Anno. 1566.

The Pedegrewe of Hieredues.
 W h e n t h e i s t r i c t l y a n d p l a i n l y
 l e t o u t t h e f i r s t r o o t o f H i e r e d u e s b e
 g o n e t h e C h u r c h t h a t t h e t u n e
 a n d p a s s a g e o f t h e G o s p e l t o g e t h e r
 w i t h a n c a m p l e o f t h e d e
 t e n t o f t h e f a n t a s y

O b a b y l o n f a p i e n t a n d d e c e i t t h e f a n t a s y t o d e c e i t
 O b a b y l o n t h e w i s d o m a n d c o n t a i n i n g p a r t o f t h e f a n t a s y
 p r o v e d a n d a d o r t e d a c c o r d i n g t o t h e o r d e r p r o v i d e d i n
 t h e p r e s e n t a n t i c i p a t i o n t o n e



Printed at London by Henry Dorman
 for Lucas Huxford. Anno 1766.

TO THE RIGHT HO-
 norable, the Lorde Robert
 Dudley, Earle of Lecester,
 Baron of Dinghby, of the noble order
 of the Garter Knight, and one
 of the Queenes Maiesties most ho-
 nourable priuy Councel,
 and master of hir Ma-
 iesties Horse.

J. Barthlet, minister of the Lord Je-
 sus Christ his pore Church, wissheth the zealous toire
 of God in Christ.



Ithoroughe
 al ages hath ben
 a laudable Cus-
 tom (right hono-
 rable) that wy-
 ters, in dedica-
 ting their trauai-
 les to y^e worthe-
 es of their tyme,
 did thereby, not
 onely shield and
 succour their cause, but also aduaunce their
 Patrones name, with high renoume, tho-
 rowout al posteritie. Wherefoze as it is law-
 full for me, in this so good a cause, to vse
 this benefite : so I especially wishe to ac-
 complish

THE EPISTLE.

complish the same, by your honoꝛ, to whom
as many good men holde themselues di-
uerſly bounde : So there is not any that
doth not commend the same : foꝛ hauing
compassion on the distressed: foꝛ pardoning
of your foes: foꝛ succouring of the nedefull :
foꝛ furthering pooꝛe ſuters: and amongst
other, your honours vertues (which I doe
ouerpaſſe, leaſt I ſhoulde ſeeme to be ouer-
curious, eyther in rehearſing thoſe things
that are moſt certaine to all men, oꝛ ſuch as
your Lordſhippe liſteth rather to practiſe
than to heare ſpeake of) foꝛ that you are a
ſpecial Mecænas, to euery ſtudent. The which
the Uniuerſitie of Oxfoꝛde, a nourcerie of
good letters, flying to your protection, eu-
dently declareth : but eſpecially foꝛ that
your Lordſhip is ſo fauorable and zelous a
friend to the miniſterie : who ſtanding in
the feruent zeale of their God & his church,
in the indignation of a godly loue, are by
the piewiſhneſſe of many (that thinke they
haue gotten aduantage at will) diuerſly
moleſted. Goe forth my Lord (Zelo enim Dei
irafcitur, qui insolentem in fratres ministrosque con-
ſpexerit) foꝛ frõ the zeale of God doth it pro-
ceede, to be diſpleaſed with thoſe that are
in alapert agaynſte the bzethzen, the mini-
ſters of God. God ſhal make you a moſt re-
doubted and triumphante Gedeon ouer hys
enimies,

Hil. in Pf 68.

*Idem in Pſal.
118. Zadik.*

THE EPISTLE.

enimies. Goe on therein amongst the soldiers of zeale, and assure your self, right honourable, that there is not, amongst al the causes of perpetuall fame, any one more iust, or apte therfore, than a true report for doing well to the householde of fayth, and maintenaunce of the Churches right. And committe your name to the perpetuall memorie of Gods eternall Church, who doth already acknowledge your louing kindnesse towarde hir, and will not forgette the same. By reason whereof, when as it fyrst came in my thought to seeke some shelter, frō the blowes of Zoilus, which are p̄ sharper, in this age, for that they are lesse shamelesse, and from the iniuries of our time: your honoz aboue other, was bruted most brimly amongst them, as fittest for the same. To whome I do most humbly seue, to receyue this little treatise, wyth p̄ accustomed, and cheerefull countenaunce, which you were wonte to bestowe on others: which if you, of your bountie doe, I dare boldly thinke, that it shall be sufficiently cōsecrated to the church the mother of vs al. That aiger Eriphia shall be sufficiently appalled. And that Momus shall moue laughter, but with Mydas long eares. If any man, shal thinke that it is not worthy for the basenesse therof, to be dedicated to your honour, such a one shall

THE EPISTLE.

seme an vnchristie nigarde of your honoꝝ
gentlenesse, oꝛ else enuious of your fame, &
of my vnfaigned good wil to your Lordship.
For I graunt that how vneasy so euer my
trauayle was in this frozen seas, no man
hauiug cut the yse therein it is now so sim-
ple, as I doubt not, but then, when I shall,
by the iustnesse of other be constrayned, I
my selfe shal not onely amende this, but set
it forth with greater gayne, and increase:
and therefore the better learned might not
onely, haue done the same much moze com-
mendable, but amende thys, which I
freely submit to the controlement of
euery winde. In the meane
tyme, I recommend your
honoꝛ to the tuition
of almighty
God,
who increase in you his loue,
and seruente zeale,
in knowlege.
Amen.

Your Lordships humble Orator.
John Barthlet.

*L. G. Cantabrigiensis
ad Lectorem. S. D.*

I Nicola qui cœli, viuis peregrinus in orbe:
Et cupis ad patrios, tuto penetrare Penateis:
Huc ades. Et quæ monstra, viæ superanda supersunt,
Vt fluctumque regas, extra firmumque carinam,
Hic tibi non magno, licet intueare libello.
Hoc iter Herculeis, nequaquam viribus impar.
Iure labor poterit, vel Iasone dignus haberi.
Quærit Uliſſæos animos, vireisque viriles.
Intus erunt Cicones, extra quoque pocula loti
Dulcia, quæ secum, reditus obliuia ducunt.
Antiphates metuendus, & vno lumine Cyclops,
Scylla cauenda tibi, Scyllæque propinqua Charybdis,
Cæteraque vt taceam, quibus est agitatus Uliſſes,
Et Sireneos cantus, iramque Deorum
Euitare, tibi magnum est medicamina Circes:
Monstrorum quæ terra tulit, pelagusque profundum,
Vna quidem nobis censebitur, hæresis instar,
Quam tu quo melius fugias vt pocula Circes,
Hoc tibi Moly dedit, noster Cyllenius album:
Quo retinere potes, vel ad huc reparare figuram.
Tu modo iam dictis dicas contraria verbis.
Quod si Sirenes metuas, tibi cera parata est.
Et si Scylla ferum est, & inexpugnabile monstrum,
Cum monstri vultum rabidi cognoris ad vnguem,
Est fugisse salus, quando superare negatur.
Si sis tutus ab his, facile tibi cætera cedent:
Tutus ab his fueris, hæc tu modo mente recondas.

Ad

Ad eundem Dicolon *Tetastrophon.*

QVem non liuor edax, nec genius malus,
Nec concepta prius, fallit opinio :
Quam nullo minui, ferre potest modo,
Solutus iudicat integrè.

Huius si liber hic, incidat in manus,
Author vult operis, ponere iudicem.
Si discutiat singula, calculum
Addet spero laboribus.

Nam, si magnanimi laus viget Herculis,
Monstrum vulneribus, quod domuit potēs
Et nascens toties, edocuit mori
Speluncæ face subdita.

Cur non mōstriferam, qui domat hāresim :
Qua non Hydra malum fert numerosius,
Expectare potest iure probarier ?
Aequus si datur, arbiter.

Aleidis labor, hoc non magis arduus.
Et nobis labor hic, non minus utilis.
Ergo par ratio sit : nisi forsitan
Præsens detur honestior.

Succincte Hæreseos cornua, commouet :
Demonstrat breuiter, quæ retinenda sunt :
Papismi sobolem prodit adulteram.
Hanc prudens, nisi nescias.

Attentum faciat te, grauitas rei.
Aras causa sacras continet, & focos :
Et quando pariter res agitur tua :
His cēptis, etiam faue.

The Pedegrewe of Popish Heretiques.



S no Trauayler

doth departe from hys quiet home, but to some certayne place, & for profitable purpose: euen so wryters (gentle Reader) haue alwayes some ende, wherefore they trauayle with such payne: whiche euer is to be considered, and they credited, ac-

ording to the same. And as the estate of priuate persons, is muche inferiour to publique: so the cause of a common wealth is muche soner to be hearde, than a priuate or singular. Yea and among the causes common to vs all, there is none more excellent and publique, than those of religion: which touching both God and man, chalenge of very right, eche mans study and whole power. In the which cause, the end ought to be, the tryal and defence of the truth: bycause the God of truth is not to be knowen but in truth. Unto which end, I woulde the wryters in these our dayes had plight their paynes. Then shoulde we not haue iust cause to credite or esteeme of them, as Demades of Draco his lawes: Non atramento, sed sanguine else conscriptas, That they are not wrytten with ynke, but bloud. Some gasing for gayne, some peruerterd by friendes or affection, deale in this pitiful cause of the Church (which concerneth all countreyes and kingdomes alike) after such sort, as the.30. Tirannes of Athens did eche of them for other, or alone for himselfe, but none for the whole.

*The affectio
on of wry
ters.*

*Infinus
Libro.5.*

A.i.

By

The Pedegrewe

By meanes wherof, if in these our troubled dayes, any man moued with hope of the glory of God, purpose of setting forth the truth, and care of the common welth, publish his studies, he shall haue an harder stoure (and malicious world) than euer Thrasibulus in those dayes of Athens, agaynst the same Tirannes, had : For that there is not throughout the whole body of Diuinitie, any one comon place, that hath not a nūber such sorte of writers, that excede the sayde Tirannes, who will adze themselves to thencombaunce, both of the common cause and wealth therein. As in this matter of heresies, by Hosius; Shackelocke, Rurimondes Euans, Staphilus his Stapleton. &c. appeareth. Who being but translators of other mens tranayles, besides that they do communicate with them in their ill purpose : thinking that not to suffice, for the heaping full of the measure of their wickednesse, colourably hyding their priuate case vnder publique titles, as of the betraying of the beastlinesse of Heretiques : and Hatchet of Heretiques, do only seeke their reuenge by thappling of the publique titles, to their owne priuate and personal affaires, receding as it were from their originall writ, alter their first action. Wherefore thou oughtest (gentle Reader) in scanning of the same, as a wise Judge, seeing which way they walke, rather scorningly to laughe at them, than to be occupied with such lawlesse Logique, or moued with such reasonlesse Rhetorique as they vse. What hath Hosius being an alien, and ignoraunte of our Land, I pray you, to doe with Trinitie Colledge in Cambridge, among all other the Colledges there : yea and among all other Offices, with the Chappell Deane of the Diuinitie studentes of that house : For soth it pleased M. Shacklocke, in temping of his Hatchet,

Folio. 68.

Folio. 69.

chet, to fordge Hosius to his vse : least being tolelesse,
as he is causelesse, he might in the hacking at this com-
mon wealth, seeme personlesse. He saw pardie, by right
at Common lawe, he could not conuent the Deane in
an action of vnkindenesse: and therfore he would make
Hosius authour of his famous libels, vnder the May-
stership of whose Cardinals Hat, he thought he might
both satisfie his stomacke, and pay his grudge without
perill, both of Lawe Ciuil and Canon, which would
haue him whipped at a Cartes tayle. Surely I can not
think, that Hosius wanteth that wisdome in him (who
is a personable man as his counterfeited sheweth) as to
take in good part, that M. Shacklocke shoulde so abuse
him for his purpose : yea, beyonde all honestie, not re-
garding his reuerence: vnlesse Hosius by falsehode vn-
der fellowship, hauing like quarrell diuersly mayntay-
ned agaynst the truth, is contented to hyze out his ho-
nestie to worke in M. Shacklocks husbandry. For Ho-
sius entreating of Heresies, hath made the roote of such
tree & fruite, as he entreateth of, to be, Couetousnesse.
But M. Shacklocke being but a translater, hath made
(not withoute some suspicion of controlling Hosius) it
Rayling: a thing cleane contrary to Couetousnesse,
Hosius roote. And so he setteth it out, deceyuing the
simple man, vnder y name of Hosius Hatchet : as that
he should strike at that roote in his booke, who there tal-
keth and meaneth of it neuer a worde. Whereby it is
euident, that he adultereth and mysuseth both Hosius
person and penne, to his purpose: and is to be punished
as a Falsarie, a corrupter, an abuser, and a marrer of
Hosius, if a matter of it self so yll, may be marred. Un-
doubtedly (gentle Reader) it had bene the parte of M.
Shacklocke, vpon the payne of shame, to set that in the

*c. Qui alie-
rius. 5. q. 1.
L. Diffama-
ri. C. De Ing
& Manus
miss.*

Folio. 5.

A. y.

front

The Pedegrewe

*Impudency
of Shackl.*

front of his booke, which Hosius persweth thorowout, and not to place Hosius at another worke, than he lyst himself to choise. Yea, with what face could he dedicate vnto the most learned Princeesse in al Europe, the same paynted out with one of S. Anthonies dreames, or a matter of like wayght: I pray thee reader, how mayst thou perswade thy self of the truth, that M. Shacklocke dreameth (I meane) that the Diuell vwhipped Luther and Caluin, or that wearied came out of hel: Perhaps the raging humoꝝ which so much disquieted him in the day, made a dreame of the Diuell in the night time: or else for such a matter, so meete a counsaillor made his apparition, to instruct him in his rime and tyme. For otherwise I thinke he would not haue passed both modestie and pietie: especially, toward the deade. The wise mans saying is true, in you M. Shacklocke: that a lyuing Dogge, is better than a dead Lion. For if M. Caluin had liued to see of you, this effect: I think it would haue happened much worse to you, than it did to Albertus Pighius: vvhose as sone as Caluin his aunsvvere came to his hande, caught such a quaueme at his heart, that he neuer threvve it of. But leauing for a while M. Shacklocke to a better aduiseement, let vs see howe Rurimondes Euans writeth of the Roote of Heresie, in his betraying of the beastlynese of Heretiques: for I willingly ouerpasse his blasse, he blowveth agaynst Helton, for dishonor of his repulse. Forsoth (he saith) it was fylthy lust in Luther: in whome Hosius sayth, it was Couetousnesse. Which both disagree so one with the other, as they also doe with Shacklocke, who sayth it is Rayling. By which vncertayntie for the Roote, it is euident, how they erre in the body, braunches, leaues, and fruites. Every one of them labouring to set out their

Contradiction of writers.

their peculiar deuise, of their braynesicke mindes, be-
 trayeth his cause, to be onely priuate and personall :
 and not religion common to vs al. Against the which,
 if any fact by Luther had bene done, it could not be, but
 they shuld haue agreed vpon the cause and circumstan-
 ces of the same : and not to haue lied, so lowdely on Lu-
 ther, contrarpe to the testimonie of the mosse credible
 Chronicles, that pource him. In which seuerall deuise
 of euery of them, thou hast a liuely pattren of the decei-
 ueablenesse of affection. For M. Shacklocke, stirred at
 the earnest preaching of the Ministers in Cambridge,
 bycause it toucheth the quicke, calleth it Railing, ma-
 king it the roote of his tree : that vnder a publique title
 and cause, he might the slylier shote out the popson of
 his tong. And in the same blindenesse of affection, he
 falleth into an absurditie of his deuise. For be it that I
 graunt, (which thing Hosius & Euans doe not) that ray-
 ling is the roote, and that that roote bringeth forth
 Rebellion, the trunke or stocke : and Rebellion, bloud-
 shed the braunches, (which haply it may do :) yet, howe
 can such braunches bring forth for leaues, lyes in Reli-
 gion : whiche syth it is not consequent, his Klimax is
 there broken, and fayleth : and entreth into an absur-
 ditie, or non sequitur. But this thing is proper to that
 sorte of writers : bycause they stande vpon a wrong
 ground or principle, as both Hosius and Staphilus do :
 perswading the people, that vntil these .40. yeares, there
 was no question, but silence of Religion. Hosius spea-
 keth thus : Before these .40. yeares last past, suche vvas
 the state of the vvhole vvorlde, so far as Christian fayth
 toke anye force, that the sentence vvhich vve reade in
 Genesis, myght vvell, be reported of it. It vvas a land
 of one lippe. The which thing they ymagine (as truth
 A.iiij. shall

Shacklock
 his follie.

Folio. i.

False ground
 of Papiſters.

The Pedegrewe

*A wicked
purpose.*

shall in the ende of this boke declare, the contrarpe to
hane bene thozoweout euery seculum or age) onely by
cause they would bring Luther into hatred with al mē,
as a peace breake, who in deede did take that quarrell
in hand, which other had iustly begonne: but is more
renowned, than they his predeceffours, for that he con-
tinued longer in the field than other: and God garded
him in his time, with the ayde of tempoꝛall Magistra-
tes, whose heartes, by his spirite, he lightened and in-
clined towarde the truth. Which continuance & ayde,
syth the former wyters wanted, their laboures in thys
cause abridged, are partly as smothered, & raked vp in
the heape and multitude of yeaes, partly forgot ten &
hydden, till nēde caused the olde wise to trot, and rake
the heape a downe, that she might finde the quietnesse
of conscience (vvhich is true peace) in the knowledge of
God, thzough our Lord Iesus Christ. But such a con-
tinuall or vniuersall consent as they surmize, was ne-
uer. I excepte dreaming Endymion with his like, and
the dayes of the generall Apostasie, wherof Paule spea-
keth, wherein the end being proper and agreing to our
infirmities (being a departing from God) concoꝛde ther-
in may soone be had. As in the dayes of Noah it was,
when as the olde woꝛlde agreed in wickednesse, sau-
ing poꝛe Noah and his small familie: and therefore was
derided. Surely if thou wouldest consider the time of
our sauour Christ, and after him, the estate of the pri-
mitiue Church, thou wouldest conclude, that euen the
very Church was not of one lippe. And not to remem-
bre the time of the Apostles pꝛouicelhip vnder Christ:
Consider Paule his encoũtring with Peter, in a matter
of no small wayght, which doth testifie, that as the elect
chilozen of God did increase, by the vse of the woꝛde in
know-

*The true
Church not
of one lippe.*

knowledge, so they disagreed in opinion the one from the other: as eche abounded in vnderstanding aboue other: yea, and if thou wilt enter further into this matter, thou shalt see the like fro time to time: to wete betwene the East and West Churches. Also aboute Anno. 200. betwene Irenæus and Pope Victor, and so forth on, the deeper thou drawest, thou findest the more. And all (though in loue) for Religion. So that, partely bycause of such disoord betwene the religious and godly Bishops: and partly, for the varietie of Heretiques calling themselves Christians: the Ievves & Ethniques (as Clemens sayth) defamed Christian religion: saying it was not of God. Which thing to be otherwise in any congregation, it remayning the Church of God, were great marvell: for that the holy spirit of God, & very light and kindler of their heartes, the increaser of knowledge, and mayntayner of prophesying, interpretation, & questioning vpon the Scripture, is not quenched, but kindled: and on the growing hande. Wherefore Hosius in saying, that their Church agreed & was of one lippe, doth openly confesse, that to be in it, was not to be in Christes Church, as before is manifest. And so the consequent that must followe, is, that Christes Church and theirs are twayne. The cause of which vniuersall quietnesse in their Church, must be, want of interpretation, that breedeth argument, which cometh of the want of knowledge: which proceedeth of & lacke of the spirit of God, who is the very light of our heartes. This onely, the Israelites haue in Gozan a corner of Egypt: and vvalke, and stirre vp and dovyne in the same. The whole countrey of the Egyptians besydes, for wante of lyght, walke not, but lytte quietly in their chaires, not without feare.

Blindnesse
breedeth coa
sent.

Popes
Church no
Church of
Christ.

Returning

The Pedegrewe

Popish con-
sente.

Returning then, it is euident, what consent or con-
corde Luther brake : namely, their dreaming sleepe,
wherin the wealth of the world, and ignorance of God
lulled them, and not the concord of truth and know-
ledge of God. Wherefore they are much to be blamed,
that so arrogantly dare defame so worthy an instru-
ment of Gods glory, as to make him authour of Here-
tiques. And thou, gentle reader (let me be bolde to tell
thee the playne truth) if that thou wilt credite them, art
not faultlesse : for that it is not matter, but affection,
that so subdueth thy reason. From which thou seuerest
thy selfe the further, the nearer that thou approchest to
consente with them, who haue not determined among
themselues to ioyne in concord. And certaynly if folie
cause thee of those dysagreing opinions, to fantasie any
one, let the other contrary to it call thee backe. If the
denise of the betrayer Euans, who sayth that lust is the
roote of Heresie, like thee, let Hosius & Shacklock cause
it mislike thee, who saye the contrary. If that rayling
M. Shacklocks roote please thee, let Euans and Hosius
alter thee. Finallye, be not pleased in them : for that,
they are not pleased among themselues : as their sun-
dry deuises contrary to eche others, declare.

In Civitate
Dei. Lib. 13.
Cap. 1.

If not other, yet S. Augustine Byshop of Hippon,
ought to be the Methode teacher to him, that will per-
fectly entreate of the Church malignante. Who consi-
dering that euer sithens, that God by Adams creatiō,
had manifested his Church among earthly creatures,
the Diuel also (hauing no Church of his owne creation)
did peruert so in the beginning Gods creature, as euer
sithens, thowoeout all ages, his Chappell hath letted
cheeke by cheeke, and yet doth with the same : rapseth &
building of that Church at Cain, who was in the first
beginning

beginning of the worlde, and so procédeeth on vntyll
this time. Wherefore, I thinke it labour worth, that
I (meaning to display þ heretical church in our dayes)
beginne onely at those, that in Christes time, and after-
warde in the Apostles, did first seeke the ouerthrowe of
the Church. As at such whome the Diuel in that time
first planted for roote, euen as Irenæus and Tertullian
haue done, vpon the like Theame or matter. So that
thou, hauing the roote and offspring of the olde Hereti-
ques, mayst thereby, better knowe their posteritie in
our dayes. In which deede I shall both auoyd the vice
Kakozelon, i. euill affection, that hath ledde those men
besides all iudgement, to ayme their force at speciall
persons, and deserue of thee (gentle Reader) thy further
patient passage herein with credite: as also iustly call
them Heretiques, that by proufe shal be found to haue
deserued the name: and agré, after a sort, with Hosius,
who saith that Couetousnesse is the roote or cause of de-
parting from the Church. Wherein, if I, as satisfied
should stave, thou mightest iustly thinke, that I lefte
out in the rayling of this scite, one of the principalles,
whereon the malignant Church stayeth, who is buile
vpon selfe loue, which is directe contrary to charitie,
whereon Christes Church is set: and therefore is roote
or cause of another effecte or bzaunch, namely Ambi-
tion, which is an inordinate desire of honour undeser-
ued, sought onely, for a mans owne sake, and not for
Gods glory. But bicause that Couetousnesse and Am-
bition, are rather by ymagination to be vnderstode of
the learned, than by viefwe of the simple (who are to bee
satisfied) apperceyued, as especially, for the truth & mo-
destie afore spoken of, I must in the roote, for Ambiti-
on set Simon Magus; for Couetousnesse, Iudas.

True Roote
of Heresie.

B.j.

Iudas

The Pedegrewe

Judas what

*An Apoc
file.*

*Judas Chri
stes steward*

Judas Iscariot, that traytoure, was sonne of one Simon, as S. Iohns Gospell witnesseth. But whether, he was called Iscariot, eyther of the tribe of Isachar, or of the towne, where he was borne, or else of the treason, it doth not well appeare. And no lesse vncertayne, is the truth, of his maner of liuing, and condition, befoze his calling, to the office of Apostleship, and number of the twelue. The which was, the chiefest, and neerest office, among those that were with Christ: and were to be accepted as his deare friends, dayly taught and trayned by vnder Christs owne hand, in the knowledge of the true doctrine of the kingdome of God: and heartened by the dayly sight and vse of our Sauiozs miracles, to worke the like, by the power of his worde: as well in the dayes of the same our Sauiozs pzenence and abode among them: as also after his departure from them, & ascencion to his father. The which companie of the Apostles, is of moze estimation: bycause that the nuber is not onely final, but also for that they therof, are chosen, and speciall persones. And as touching Judas him selfe (being of that company as is sayd, one) his estimation was (by y meanes of his office) equall with theirs. And in regarde of his stewardship (for he was Treasurer of the Lordes tempozall thinges) I gesse, he was among the bulgare people, yea, and of other, not of the lesse estimation: as he that aboue the rest was credited with that, which the world esteemeth chiefest of al, and for it, termeth euery man, Maister. But notwithstanding the estimatiõ, that Judas, by the same his spirituall and tempozall charge had, he hauing by experience tried the trauayles and paynesfulnesse, of his spirituall office, to fall out much otherwise, than his expectation of the earthly, sensuall kingdome, that he & the Jewes dreamed

dreamed to obtaine, by the Messias comming, was: did
 (ita vt ingenium est omnium hominum a labore pro-
 cliue ad libidinem) after payne seeke pleasure, after la-
 bour, loytering, and after righteousnesse, riches. For
 casting his eyes to Christs purse, was caught, & sought
 for: temporalties, by what meanes so euer he might: &
 spared not, as he conueniently, might accomplishe his
 desire, for price, to plight his Masters bloud, by a tray-
 terous kisse, deliuered his Lord. So that in him, is the
 ymage and paterne, of al those, that neglect, or giue o-
 uer the truth, and sinceritie of Iesus Christs Gospel,
 for temporall gayne: doe they it in part, or in all. For
 euen as Iudas, by betraying Christ for thirty Pēns, o-
 uerthrowe the Church, striking the shepheard, brake
 the folde, and chased the flocke: euen so, euer sithens
 our Sauiozs tyme, haue Heretiques for the like cause,
 dealte with the Church, after the same sorte: like as
 Iudas in his deede towards Christ, did in him our head
 foreshew, what we ought to looke for, towards his me-
 bers. The Church was then, and so sithens ouerthro-
 wen, by, Quid vultis mihi dare, & tradā illum vobis?
 What wil you giue me, and I wil deliuer him to you?
 And he agreeth with Simon, in that, they were both,
 greedily giuen to gayne: onely differing from him, in
 that, Simon was stricken with ambition of knowledge,
 and of doing miracles, whereby he thought to clime to
 the reuerence and honoz of a God: the other contented
 with a temporall dignitie. And therfore Simon puffed
 vp by science, is the example or forme of such, as cha-
 lenge to themselves muche learning: ambitiously co-
 ueting to be enhaunced vnto godly honour, arrogate
 the authoritie of yoking religion and superstition toge-
 ther: framing one sect, moze monstrous than all. For
 being

*Iewes also
opinion.*

*Iudas what
pattren.*

*Simō Mag^{us}
Irenaus li. i.
cap. 20.
Epiphanius
li. i. to. 2. c. 21*

*What pater-
n Simon
is.*

The Pedegrewe

His cuntrie

*Simon a
false Chris-
tian.*

*Wicked
pollicie.
Fruite of
Ambition.
Tertulli. de
prescripti.
Hereticorū.
Epiph. 19. 2.
1. lib. c. 21.*

being bozne in the towne (as Iustinus saith) called Triton, or as Eusebius sayth, Gitton, in the countrey of Samaria, was seasoned with that madde medley of bys Nation, being a mixture of the Persians Ethnisme, brought from Chus: and of the religion of the Ievves proper people of Samaria, (as Iosephus declareth) he growing in yeares, increased both in vnderstanding, and practising al maner of Philosophie and Artes, subtile in Logique, and in Rethorique mighty. Wherby he deserved the name of Magus. But at laste by meanes of Philip the Deacon, who by Saules persecution, was driuen into Samaria, he became a Christian, and was baptized, & rather, for that the miracles wrought by the same Philip, and the Apostles, Peter and Iohn, enticed him thereto, supposing the same to be done by Magique, as yet, by him not learned, offred money for the spirit of grace: to the intent that he might mayntayne thereby his name and estimation, which he before their comming had. For small and great had him in much reuerence, naming him the powver of God vvhich is mighty. But when as he perceyued that bys decayed, and Iesus name began to be renowned, and the Apostles, the workers and instruments of our Saviours glory, began to be receyued. Also, that neyther by grace he coulde obtayne, nor for price by the same power of working miracles: paste all hope of further thriving there, practiseth pollicie, to apply the Euangelicall doctrine of our Lord Iesus Christ (wherin he was a spouice) and of mans saluation, to his purpose: but not without discretion. For he that before among the Samaritans called himself God, now among the Ievves calleth himself the Sonne: and among the Gentiles, the holy Spirit. With whiche deuce this Pilgrime passeth

passeth (daunted by Peter) thence : as out of danger of
shot to Rome, where in shorte time he attayned, if not
to more, yet to as muche godly reuerence, as he be-
fore had : to whom the Religious Romanes consecrated
an Image with this inscription, Simoni Deo sancto, to
Simon the holy God . In all this ruffe, it happened (as
Nicephorus sayth) that Peter came to Rome, wher this
Runagate settling himselfe to stande to his tackle, de-
termined to play the pzetyp man, gaged the fildes, and
gaue his gloue to the Apostle, contending by miracles
and other his skill with him for godly honoz and reue-
rence . And this is he that before all other, soughte by
Heressie, to stayne the true religion of Iesus Christ, &
iustely, is to be placed in the roote with Iudas : as both
destroyers of the common wealth of the Church, per-
nerters of gods order, and breeders of the vicked tree
as Ireneus sayth : Ex eo omnes substituerunt Hereses,
that all Heresses are grounded on him . Thence com-
meth Menander, thence commeth Valentine, Elimas,
Manes, Tatian, Donatus, Montanus, Pelagius, Mar-
cion, Carpocrates, with the rest in this Treatise to be
spoken of, and an infinite number ouerpasse : some
holding Heresses of one man, some composed by ma-
nie. This is the Bore, these are the Foxes, that to their
power destroy the Lordes vineyarde, & make hauocke
both of soyle and soules. He is the roote, these are stock
and trunk to the same . Before the dayes of their fa-
ther the Sorcerer, the Church was a people not of one
lippe, but heart, as S. Luke testifieth, abyding in the
sincere truth and obedience of Christes Gospell onely
Then factions were not knowen, scismes not practi-
zed, lies and Heresses not embraced, defended or out-
faced, Then the will of man not esteemed, and Gods

Ireneus vt
supra.

Romish sus-
perstition.

Nicephor.
lib. 2. c. 36.

Nicephorus
ibidem.

Offspring of
Heretiques.

Act. 2.

W. 11j.

neglected

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neglected. This vnhappy man hath begonne all. This body of Heretiques, hath continued the same hitherto.

*Victorie of
the old Fa-
thers.*

*The subtil-
tie of the
Diuell.*

*Hipocrisie
bringeth in
heresies.*

But for as much, as the Church in those dayes, was
stroed with valiant souldiours, in the backward, & in the
front, of euery battayle, that couragiously did handle &
svvorde of truth, they little preuayled. For as Peter
agaynst Simon, so Irenæus, Clemens, Epiphanius, Au-
gustinus (euery one in his time) agaynst the reste, haue
leste learned Volumes, monumentes of their trium-
phes. The which thing, the subtile Serpent appercey-
uing, durst not afterward, openly assaile the Church,
with proclaymed warre: but transforming himself in-
to an Aungell of light, vnder colour of deuotion, tho-
rowe hipocrisie entred the same. As Dame Artemisia
Quene of Caria did Latmù: who minding to get the
same Citie (layd in embush) hir army vnder the couert,
nigh therto. She hir self, accompanied with Maydens,
Women & Eunuches, with all kinde of minstrellie (as
Pipes, Tabers, Timbrels, & such like) opely, in the face
of the Citie, entred & Wood dedicated to Berecinthia, &
mother of the Goddesse, after the maner of religiõ, and
denotion (than & which there is no meane more sure to
deceyue the ignorant & blinde zeale) to sacrifice. Wher
with the Latinians (desirous to see hir new kinde of ser-
uing the Goddesse) deceyued, yssued out. The fencelesse
citie and carelesse people, were by the lurking armie,
taken. So that vnder countenance and cloke of religi-
on, Artemisia atchieued the victorie, which by all like-
lyhode, in open war, she might haue myssed. After the
like maner, the enimie hath behaued himselfe: For he
did sette aside, the bte of the olde Heretiques his, bow-
ed souldiours, odible to the Church through all ages,
the bare names of whome, were a sufficient All Arme

for Christs Knights, to take speare and shield in hand : and hath vnder a Mayle, a Coule, a Cardinals hat, & a triple Crowne (as an Artemisia & her rout) deceyued the world, & possessed their heartes and consciences (which should be the seate and citie of God) vnder the name of Gods seruice and deuotion, in deede, with Heresie. It sprang in Samaria, and flowed into Palestine, but is at Rome, gathered together into one lake, more perillous and noisom, than Asphaltis. With the streames whereof, al Christendome is infected.

But to speake of the stocke, or body of this our tree, occasion requireth : for thou parhaps mayst muse, why I place Gratian with his brother Peter Lombard there, they being so long, after Simon Magus his dayes. For sooth, that thou mayst know, that although the Church had gotten for a while, an honorable peace, and valiant conqueste (as I before declared) yet notwithstanding, the Diuell, that neuer ceassed to prophane the Church of Christ, with Heresies, deuising to build his Babilon, in the Church, by hipocrisie, stirred these two persons, brethren, to followe the maner of the olde Heretiques. Who alwayes seeking, to haue a cloke for their follie, & manifest errors, bled (so that they durst not stand, to yflier of the Canonically Scriptures) to haue certayne Apocrypha, or saythlesse wryttes of mens deuise, to bolster and face out the same : the which they paynted out with certayne glorious titles : as, the Gospell of the Hebreuues, the Gospell of Eue, the Gospell of Philip, the Gospel of Nicodemus, the Gospel of perfection, the Questions of our Lady, the more & the lesse, the Reuelation of Adam, the stocke of our Lady, &c. Of which sort Marcion his schollers, had an innumerable many. These they bled to set out, with such faire titles, not on- ly to

The Popes Geldings.

Asphaltis is the noysome lake of Sodome.

The propriety of Heretiques to eschewe the writte word

To vse false Scriptures.

The Pedegrewe

*Epiph. lib. 3.
tom. 1. c. 46.
Euseb. histo.
lib. 4. ca. 28.
A mark of
Heretiques.*

*Primo tomo
Conciliarij.
welth weas
reth out
true religiō.*

*The Char-
ters of A-
postasie.
Metr. Krät.
lib. 4. c. 6.*

ly to the ende aforesayde, but also that they mighte se-
quester the simple soules, from the certayne sure and
liuely worde of God. For so also Tatian, not pleased
with the foure Canonickall Euangelists, composed out
thereof his Diateseron as a Quintessence of the same,
whereby they are surely conuincd to be Heretiques,
that chouse to defende their cause, or edifie themselves
with any tradition or doctrine of men. For the true
marke of the Church, is the open and onely vse of the
worde, only whereunto they haue recourse in the time
of neede, for their owne succour and tryal of other. But
the Church of Rome, hauing gotten greate possessions
and wealth, as well by the Donation of Constantine,
(so claime they it for theselues) about Anno. 320. as of
one Lucinia, a very rich damosel (as Polidorus noteth)
hauing long before that, begonne to pranke hir self by
in hir ceremonies, which yet, were but as ragged clou-
tes: then as richlier marted, did aboue all modesty and
simplenesse of the Gospell, attire hirself with the bayne
pompe and outragious preciousnesse of Jew & Gentile,
to whome she is not inferiour. And being thus set a loft,
forgetting the breade and water of affliction, wherein
her heart remained chaste and true in loue to Christ hir
sponse, followed the steppes of Simon, of Iudas and al
other Heretiques: so soke the paynes of the Crosse, for
pleasure of the world, and honoꝝ of the same: and hath
thenceforth begon (for after pride followeth Leacherie)
to make hirself common to the deuice of all men. The
which chiefly she accomplisshed, when the charters there-
of were drawen out by the same Gratian, a Monke of
Bononie, Anno. 1120. or thereabout, who collected the
decrees of men (before his dayes little or nothing este-
med) and Peter Lombarde his byother, who deuised the
schole

schole Diuinitie about .xx. yeares after. For when as y^e youth beganne whollye to studie the decreed lawes of Rome, Peter Lombard, moued with the emulation therof, deuised the schole Diuinitie: lest his brother shuld in hono^r of that traunple, ouer runne him, whome in honour of birth he had ouertaken. Whose base progenie I willingly ouerpasse. But surely it seemeth, that Peter Lombards traunple was nothing so esteemed, as Gratians was: which doth most of all establishe y^e Pope, defende him, & make for his purpose. As a thing wherin they are iudged by themselves. And little Diuinitie would serue them, yea, although it were very hotly. For surely if it were not for maintenaunce of Purgatorie, Auricular confession, and suche like other geare gaynfull to them, they would not onely haue viterly condemned Lombarde, as in some poyntes here after mencioned, they already haue, but also haue vtterly forgotten the name of Diuinitie. If the successours of Lombarde had as seuerely followed him, as Gratians pypes did their captayne, their schole would haue bene cleaner from erro^r, than it is, euen as now the Popes consistories abound with wickednesse.

In the naming of Lombarde and Gratian, I hope (gentle Reader) thou art not so grosse, as to thinke that I meane their persones, but volumes and doctrines. And when I speake of the Decrees, which otherwise are called Cannons, I meane a Law of so soueraigne p^rice to the Popisses, as that, that they count hym an Heretique, that knoweth not the same. And the breaker therof (dicitur blasphemare Spiritum sanctum) is sayd to blasphemie the holy Ghost. And vnder the name of the Cannons, I comp^rise Decretall Epistles, Sextes, Clementines, Extrauagantes, &c. and suche like. The

The ende of
Popish Diuinitie.

What the
authour
meaneth by
decrees.

Cardinalis
Alexandr.
distinct. 10.
c. Certum:
Et Doctores
ibidem.

C. j.

which

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*Dist. 19. 2. in
Canonica.*

*The commo-
dity of Can-
non Lawe.*

whiche Decretall Epistles, are esteemed Canonically Scripture, although Christ & his Apostles neuer spake the same. But euen as the stock or Trunck of the tree, continueth and coupleth the vpper parte and Rote together: likewise heresies of the olde Heretiques, are continued & taught in the Church of Rome, by those two doctrines and glosses on the same, as in passage thou shalt in parte apperceyue. If once it please God to hewe this stocke away, the whole tree best be would decay and perish. If in their Consistories they rule any case ouer, be it for life or death, for truth or iudgement, it must be (as they cry) the law, the law, which is onely in deede the Canon lawe. If they perswade any man to come to their Church, they deale as Cardinall Iulian did with Procopius and the other Embassadours of Bohemia, perswading to giue no lesse credit to the Councils & Decrees, than to the Gospell. If they determine any thing in their Councils, it must be first concluded on, by the Canonistes and Sententiaries: although this latter name is almoste worne away, and eaten out, with the Thomistes, Occamistes, and such like. Wherefore sith it is euident, that their Councils and Consistories are onely thus gouerned, & all men perswaded to credite mans lawe and order, and not onely Gods worde and truth: sith in their doings they fashion themselves to the conformity of mans decrees: sith they obtrude and thrust into the conscience of all men, reuerence and religion of mans authority, and not of Iesus Christ our onely Propheete: that they followe the steppes of the olde Heretiques, and pollicie of the Diuell in them: thereby to sequester the soules of men from God (as is before sayde) vnder the title of Councils and Fathers. Undoubtedly (gentle Reader,) it differ

It differeth not whether we haue any of the Apocrypha writings aforesayde, or in steade of them the Canons and Sentences of Lombarde. For as the common saying is : In neyther barrell is the better Herring. The Apocrypha writings teach errors : the Canons & Sentences doe so : as befoze this booke ende, thou shalt confesse. The Apocrypha serue to entice men from the onely worde of God : the Canons and Sentences do so : For who hath not in times past bene counted an Heretique, for reading of Scripture. The Apocrypha are contrary to their selues, variable, swilthe, and not to edification : the Canons and Sentences are also such. And least I should seeme a defamer, beholde, I yelde thee here certayne errors and contrarieties out of the Decrees or Canons.

The Canons and Heretique Apocrypha all one.

Error.

Dist. 13. Parag. 1. Gratian sayth, that if a man be set in the brakes of .ij. euyls, he may chuse, & do the lesser. By which doctrine Origene his fall is allowed : who being commaunded cyther to offer his body to the lust of a Herlet, or else to burne incense befoze an Idol, did commit the latter, for anoyding of the fyre : which were a doctrine moze licentious, than any of the Cynicks.

Error.

Quest. 16. Paragr. 3. Potest etiam alter. Post. c. Dilectio. Gratian there talking of prescription, sayth to this sence : That when a man doth purchas a
C. ij. chattell

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chattell reall, or any other goods, moveable or immoveable, and at the time of purchasing thereof, suppose he same by lawfull title conveyed to him, the which notwithstanding afterwards, he understandeth & beleueth to be otherwise: may, for all that iuste information of his conscience, procede forth on in his possession and title, vnto time prescriptible: which is a doctrine contrary to all reason and conscience.

Error and Follie.

2. **Q**uest. Sepe contingit. Where he sayth, that if theft be committed or done in a monasterie, the doer wherof is unknowen: the purgation must be done in this sorte: that at Masse all must communicate vnder this obtestation: the body of our Lorde be this day in triall agaynst thee. Oh abuse and tempting of God. I could recite false allegation of Scripture: and horrible exposition of the same. False fathering on the fathers. Which thinges I omit, vntill my next labours. &c. because my purpose is to be only summarie and brieue at this time.

Contrarieties.

Dist. 4. C. Statuimus, cum duobus sequent. There Gratian entreating of Fast in Lent, doth say, that the cleargy ought to beginne the same, straight vpon Sexagesima; according to the ordinance of the Elders. Contrary thereto is the Custome. And yet the Cleargy is not sayd to sinne, as appeareth in the same

Dist.

Dist. Paragr.vlt. Distinct.23. c. In nomine. Nicholas the Pope ordained by that Decree, that the Popes holiness, should be chosen not onely by the Cardinales, but also by other religious Clearkes. But contrary to it, the same election is onely done by the Cardinals: as appeareth Tit. de elect. per totum. &c. Vbi periculū Dist.63.c. Obeuntibus. Pope Innocent did appoynt in a Councell holden at Rome, that Bishops shoulde be chosen, not only by the Chanons of the mother church, but also by other religious Clearkes: but nowe contrary to the same, the Popes reserve the prouision of y dignities: as of Bishops, Archbishops, Patriarches, Abbots, and such like, to himselfe. The age of persons that receyue orders now a dayes in the Popes Church, althoughe it be done according to the will of the title, De ætate & qualitate ordinandorum in Clement, yet is contrary to the.77.&.78. Dist. Let this as touching the Chanons, suffice, for bytewesse sake, whiche I in this behalfe busily endenour. Is this the booke that we must beleue as the Gospel? Be these the mates to Canonickall Scriptures? Is not this to be repugned that repugneth it selfe? Or is it to be esteemed or credited, as if it were spoken of Peters owne mouth? As they for their selues craue credite? Undoubtedly if Peters sermons or epistles had bene as various and contrary, as Hereticall, and hypocritical: as lewde and licentious, as the contentes of these Decrees manifestly are, the fathers would neuer haue receyued the same as Canonickall, but reconed them among the Apocrypha. And yet dare the Popistes presume to count them Canonickall, and of as greate force, as the wordes of Peter. And these doe they thrust into heartes and consciences of men, vnder the glorious names of Church, Fathers

Distinct. 19
c. Sic omnes

The changing brother
to the gospel

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**Why Popi-
stes flie to
Cannons.**

Councels, Peter, Paule, and spirite of God : onely to the intente that they may throng in after, and wzing in with their errozs, supersticions, and myllegonernesment. To this end hath Gratian bene occupied in their Church. To this ende hath befoze him, the Hereticues deuilers of the elder Apocrypha wzitings, ben of their father the Diuell bled. Wherefoze he is their Ape oꝝ sonne, that can so handsomely imitate and folow them. Therefore I pray the gentle Reader, let him attayne to equall honour with the rest of that preasse.

And as foꝝ Peter his brother, authour of the foure bokes of the sentences : and therfoze commonly called by the name of Master of Sentences, he hath many faul tes, as they themselues confesse, and haue condemned at Paris. To wꝛete, in his firste boke 4. In the second as many : and 3. in the thirde : but in the fourth. 15. Which in all make. 26. What they are, I ouerpasse : bꝛcause there is none that is studious, but knoweth the same. And surely howe bad so euer Peter Lombarde his Diuinitie is (as it is bad inough in many places moze) yet it is much beter than the fruite of Gratiens trauayle : foꝝ that it preacheth Justification in Iesus Christ, by faith and obedience to the Gospel. So that it is no maruell, that in iudgements and opinions of the Popistes among themselues, in Councels general, in wzitings, volumes & scholes, they are so deuided and at square : foꝝ those bꝛanches must bꝛawle, that bozne are vpon such a bꝛawling body.

If M. Stapleton hath reason oꝝ authoritie to saue, that a Calfe signifieth Luther, I do (better) say that this monster in the scutchion of this tre doth signifie Gratian and Lombardes woꝝks, persons, and Hell bound harmonie. Of whiche monster befoze I doe speake.

In these foure lines I aunswere Staphilus, that bys
Calfe signified their Calnes of Rome.

The Calfe borne in cowle, is caried to his graue
Then Luther is no Calfe that cast the cowle away.
For the Calfe in the cowle must signifie euer
Such Calfe and such cowle as goe both together.

A Cowle
for a Calfe.

Peter Lombarde came to the pride of his estimation
20. yeares after his brother Gratian : who(as before I
sayd)was in his ruffe Anno.1120. The which two twē-
ties put together, make.1140. In the meane season,that
these two men thus flourished with their works, there
happened to be borne in the Countrey of Albania, An-
no.1126.of a base woman, thys monster : the which is a
man childe, and a dogs whelp, wholly furnished with
all their members growing togither by their backs,
whose faces stande cleane contrary wayes. The appli-
cation whereof I will not stand now on, lest I should
seeme envious agaynst the, or bayne in preaching that
to thee, which thou gentle Reader, being a childe and
scholler, brought vp in patures schole, long since hast
learned, canst confirme by experience of the like, & by
the case present apply. Therfore I passe fro this
that thou art more perfect in, to the branches
which thine expectation and attentiuenesse
do iustly call for. Wherein regarde
two things : Heresies, of their
aunccestors, the elder He-
retiques, & of their
owne proper
denying.

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The Pedegrewe

Sacramentarie Donatistes.

Anno. 331.

Aug. lib. 2.
con. Cresc.
c. 1. tom. 7.
August. de
here. Ha. 69
to. 6.



The Heresie of the Donatistes, hath had two speciall maintayners and nourishers of the same, called by the name of Donatus. The latter, had to surname A calis nigris: he was the mosse contentious and sternest in this cause. For the first was a Numidian, as the same authour declareth, who at the beginning moued this contention and scisme, in the Church at Carchage, agaynst Cexilianus, chosen, managre his will, Bythop. But at the lasse, this enuious and ambitious quarrell, turned to an Heresse, (for commonly such bydoles are not without part takings) and to diuers perillous sectes and phanatical factions: which among other lozes (for they had not one onely as Augustine noteth) taught.

De Baptis.
contra Dos
na. li. 4. c. 20
De vnico
Baptism. c.
14. contra
Petill. liter.
li. 1. c. 1. 2. 3.

That a good Minister consecrateth and maketh a good and profitable Sacrament, and an euill Minister a naughty vnholly Sacrament, and vnprofitable to the receyuer.

All which happened about the raignes (as Hierom noteth) of Constant and Constantine the Emperours, to wæte, Anno Domini. 331. or there about: some say after.

Apoca. 18.

I meane not, that it so then began, as that now it should be ended. For that deuotion, which hath alwayes receyued the erroures of enery age, with other filchynesse also dronke the same: or else howe coulde Babylon be a cage of foule spirites? And doth expressely teache it, to those that will biewe and marke their doctrine, if but lightly. For Gratian testifieth in the

the Decrees that Pope Gregorie hath written to all Churches in the kingdome of Italie and Dutche lande, on this wise. Si qui Presbyteri sunt Diaconi vel Subdiaconi, qui in crimine fornicationis iaceant, Interdicimus eis, ex parte Dei omnipotentis, & sancti Petri autoritate, Ecclesiæ introitū, vsque dum peniteant & emendent. Si verò in peccato suo perseuerare maluerint: nullus vestrum eorum præsumat audire officiū: quia benedictio eorum vertetur in maledictionem: & oratio in peccatum. &c. The which to interprete, meaneth thus.

Popish Donatisme.
Dist. 81. c. Si
qui presbyteri.

If any Priest, Deacon, or Subdeacon, doth rest in fornication, we on the behalfe of almighty God, & by the authoritie of Saint Peter, forbid such the entrance into the Church, untill they repent and amende. But if contrarywise they had rather abide in this their sinne, then, loke that none of you presume to heare any suche mans seruice: for their blessing wil turne to a curse, & their prayer to sinne. &c. In which words it is euident, howe playnely they conclude with their predecessours Donatistes, perswading as the other Donatistes doe, that prayers, seruice, sacramentes, pea and blessings, which in their owne nature be otherwise good, for wāt of a good Minister, leese not onely their effecte, but also are hurtfull to the receyuer.

The reason why this doctrine of the Donatistes, is of the olde fathers condemned for an heresie is (to let other passe) Quia spem baptizādorum auferunt a Domino Deo, & in homine ponendam esse persuadent. Vnde fit omnino, vt non incerta, sed prorsus nulla sit salus. That is: Bycause they take away the hope of suche as are baptized, from the Lorde God: and perswade to bestowe the same vpon man. Wherof it cometh

Augustin^s
contra liter.
Petilian.
lib. 1. c. 3.

D. j.

meth

The Pedegrewe

meth, that not onely our saluation is vncertayne, but also none at all.

Epistola. 48.

**(that is)
profited by
the sacra-
ment.*

And agayne Augustine in another place sayth, Quid enim aliud & vos, quam vestram iusticiam vultis constituere, quando non dicitis iustificari, nisi eos qui a vobis potuerunt baptizari. Which interpreted, meaneth: And what else doe you (O Donatists) but aduance your owne righteousness: when as you saye, none are* iustified, but suche as haue bene baptized of you. The olde Donatistes therefore, whiles they brag themselues, to be onely the Church, and therefore holier than the rest (for that was the only cause, why they sayd, the sacraments were better with them) aduance themselues, & saying that the sacrament worketh with them bicause they are of the Church, & not with those y are out of the Church, take from God the sayth due to him, and by the Sacramente ought to be applyed to him, are therefore Heretiques. And the Popistes consequently, doing the like, are also such.

Obiection.

But they alwayes ready (as Cain) to pource themselves, will happly say, the Donatistes were worthly condemned for heretiques, in hauing suche opinion of their Sacramentes, not being of the Church.

Answer.

Graunt we (for argumentes sake) that the Popists are of the Church, yet, in that, that they thinke, the sacramentes are the holier, bycause that they of the Church ministred them, they departe from Chzistes Church, and are Donatistes. For it is all one, whether a Catholique or a Donatist say, they make an effectual Sacrament, for that, that they are of the Church. And such saying is cleane contrary to the nature and institution of a Sacrament, which is alwayes holy, and is therfore a meane or medicine to make vs holy: as baptism

tisme in opening the Church to vs, and the Lords sup-
per, in applying Christ to vs by sayth. Wherefore I
maruel the Romanists would say, as Gregorie in the a-
foresayde Chapter hath sayd: considering they all con-
clude, it maketh the receyuer holy, and especially Car-
dinalis Alexandrinus sayth, that baptisme so iustifieth
a man, that if he died immediatlie thereupon, he shall
be quite from all punishment. It is therefore agaynst
the truth and naturall reason, that the thing of suche
force, shoulde so by the euill Minister, sometime bys
subiect, or patient be marred. Yea and it differeth not
to say, that an Heretique defileth the Sacrament, and
maketh it hurtfull: or that malus Catholicus (I vse the
wordes of D. Bellam.) a naughty and euill Catholique
doth euen so: so both conclude that the holy instituti-
on or dayned to a wholesome end, is become vnwholesome,
yea, hurtful, which is the Gospel of the Donatists their
predecessors. I pray the gentle Reader, vnderstand my
meaning. I entreate of the sacraments which Hereti-
ques or naughty Christians minister in the forme of y
Church, and sacramentall maner of Christes institu-
tion. For if they that are wythout, (whose Church al-
wayes is the Ape of Christes sponse, counterfainting
hir, as a light person doth an honest matrone) minister
not according to that institution & sacramental forme,
it is not to be called a Sacrament. But I reason wyth
the cleargie of Rome, as Augustine doth wyth the Do-
natists cleargie: And that only so farre as their church
retaineth Christes institution and sacramental forme,
and no further (for otherwise I were in another predi-
cament) which sith I may not departe fro, I leaue to
entreate of their Sacramentes, vntill a place moze fit
and meete therefore.

*Distin. 32. c.
Præter hoc.
Parag. Ad
hoc.*

Nota.

D. y.

Some

The Pedegrewe

Distinc. 32.

*Popes
brawle.*

*1. Quest. 1.
Ibidem.*

*Dist. 32. c.
Preter hoc.
Par. ad hoc.*

*Concorde of
the various
Canons.*

Some possible will thinke to stoppe a gappe with the Decree of Alexander, (Gratian sayth the seconde) *præter hoc autem præcipiendo. &c.* and sette him against Gregorie in the aforesayde Chapter. But Gregorie is too well ayded, for he hath Pope Leo in the Chapter Manifestum. Pope Martine in the Chapter Non liceat: and many other Canones. I marvel with what spirite these Popes speake, that thus farre. Is this the Harmonie? Surely if eyther I were of mind or purpose to pricke their Musicke out, thou wouldest thinke it were a blacke chauntes, or a con corde of Devils. But y^e their sentence, opinion, & agrément with the Donatistes, may out of this barking better appere, mark what Cardinalis Alexandrinus recounteth of D. Bellem, who serving in place of a bad minstrell, after much and long tempzing and tuning, playeth this bad brawle. If the question be asked (sayth he) touching the minister of the Sacrament, then must you marke two kindes of them: namely, he is eyther an Heretique, or else a naughty Catholique, that maketh and consecrateth the same. Then such persons haue no effect of the Sacrament as touching themselves: for as the Heretique vvanteth the same, so in like manner the naughty Catholike, (be he tollerated by the Church or not) hath no effecte thereof so long as he is in deadly sinne: as all suche offenders intermedling vvith holy thinges are. But if the question be asked, for the behalfe of the receyuer, then thus destinguishe the same. Eyther he receyueth the Sacrament of an Heretique, Scismaticque, or naughty Catholike. If of the hand of an Heretique, then ansvvere that it is done either knowvingly, or ignorantly. If ignorantly, then, bycause he vvas probably ignorant, that the minister vvas an Heretique, he doth

doth enioy the vertue of the Sacrament by fayth. If he receue the same of an Heretike vvittingly, in the time of necessitie, bycause there is no other, & peril of death is at hande, then the Sacrament of Baptisme can onely be receyued of him: and he ministreth both Sacrament and effecte. And so must the aforesayde chapter of Alexand. Præter hoc, be vnderstode in the ende. But if there be no necessity, then no Sacramente muste be receyued of him. For vvho so receyueth, sinneth, & hath no auayle nor effecte thereof. If the question be asked of a Scismaticke or naughty Catholique, the ansvver according to the distinction abouesayd. &c. Here, thou mayst gather the summe of the doctrine and minde of the olde Canons, as touching this their erroꝝ. Wherefoze none can denye, but the Popes cleargie agreeth with the Donatistes, as this harmonie of Bellamere, declareth. Then, as the olde Donatistes, deuising that the Sacrament did depende on the soundenesse and holynesse of the minister, doe therby conclude, that he was the roote of the grace (I allude to their ignorance) therein giuen: So also the Popes cleargy, in teaching those to be voyde of the effect of the Sacrament, that receiue the same of the hande of him that is known to bee naught, or an Heretique, doe the like. Agaynst the which, and also that doctrine, which sayth the effect of the Sacrament of Baptisme is receyued of the Heretique or naughty man, which is vnknewe, because sayth then in ignorance worketh deserte, heare Augustine. Ait enim (Petilian^o) conscientia namque dantis attenditur, qui abluat accipiētis. Quid si lateat dantis conscientia, & fortasse maculosa sit? quomodo poterit accipientis abluere conscientiam? Si quemadmodum dicit conscientia dantis attenditur, qui abluat accipientis?

Cont. a. lit.
Petiliani. li.
I. c. l.

Augustine
agaynst the
Popishes.

D. iij.

Si

The Pedegrewe

Ibidem.c.2.

Si enim dixerit ad accipiētem non pertinere, quicquid mali latuerit in conscientia dantis, ad hoc fortasse valebit illa ignorantia, vt de conscientia baptizatoris sui non possit nesciens maculari. Sufficiat ergo vt alterius cōscientia maculosa cum ignoratur, non maculat, nunquid etiam abluere potest? Vnde igitur abluendus est qui accipit Baptismum, cum dantis polluta conscientia est, & hoc ille qui accepturus est ignoret, præsertim cum addat & dicat. Nam qui fidem a perfido sumpserit, non fidem percipit sed reatum. Ecce stat perfidus baptizaturus, at ille qui baptizandus est, perfidiam eius ignorat, quid eum accepturum esse arbitraris, vtrum fidem, an reatum? si dixeris fidem, concedes posse fieri, vt a perfide fidem quisque percipit, non reatū, & falsum erit illud quod dictum est: qui fidem a perfido sumpserit, non fidē recipit sed reatum. Inuenimus enim fieri posse, vt etiam a perfido, fidem quis accipiat, si perfidiam dantis ignorat. Non enim ait: qui fidem a perfido manifesto vel cognito sumpserit, sed qui fidem inquit a perfido sumpserit, non fidem percipit sed reatum, quod vtique falsum est, quando quis a latente perfido baptizatur. Si autem dixerit, etiam cum baptizator perfidus latet, non ab eo fidem percipit, sed reatum: rebaptizent ergo illos, quos ab eo baptizatos esse constiterit, qui diu apud ipsos cum scelerati latuerint, & postea proditi conuictique damnati sunt. Eo quippe tempore quo latebant, quoscunque baptizauerunt, non eis potuerunt fidem tradere, sed reatum, si quisquis fidem a perfido sumpserit, non fidem percipit sed reatum, ergo baptizentur a bonis, vt possint fidem percipere non reatum. &c.

Ibidem.c.3.

*So sayth
Bellem.*

The sense wherof is. For regarde is had (sayth Petilian) to the conscience of þe minister, that must purge

or make cleane the receyvers. But what if the conscience of the minister be secret, and yet perhaps vnpure, howe can he wash cleane the receyvers conscience? It being(as Petilian sayth)the conscience of the minister that must purge the receyvers, is to be regarded. But if he will say, that the euill what so ever is hidde in the minister his conscience, toucheth not the receiuer: then perchance to this, is that ignorance auayleable, that thereby such an ignorant person cannot be defyled by the baptizers euill conscience. May it therefore onely suffice, that the defiled conscience, when it is vnknewe, stayneth not, or doth it not also cleanse? Whence is he to be cleansed that receyueth Baptisme, when as the ministers conscience is vnpure? And it is vnknewen to the receyver, the rather, for that Petilian addeth & sayth: For he that receyueth Baptisme at a dysloyall hande, receyueth not the Sacrament, but hurt. But the case. Here standeth a naughty person, ready to baptize: but he that is ready to be baptized, knoweth not the same, what iudgesse thou he shall receyue at that ministers hand: the sacraments effect, or iudgement? If thou dost say that he receyueth the sacrament, then is it graunted a man may receyue it, and no euill, of a naughty minister: and so shall that be false, which is sayde: For he that receyueth Baptisme at a dysloyall hande, receyueth not the Sacrament but hurte. We haue found forsooth(sayth Augustine)that it is possible for a man to receyue the effecte of the Sacramente at a naughty mans hand, so that he be probably ignorant thereof: for Petilian sayth not, he that receyueth the Sacrament of an open and manifeste naughty person, but simply, he sayth, he that receyueth the Sacramente of a naughty man, receyueth not the effecte, but hurt.

So sayth
Bellem.

So conclus
deth Bellem

Against
Bellem.

So sayth
Bellem.

Which

The Pedegrewe

Which muste algaies be false, when the naughtinesse of the minister is not knowen. But if he will say, that when the baptizers naughtinesse is unknowen, he the also receyueth not the Sacrament, but hurte: then let them baptise those agayne, which were baptized of the naughty minister, whose secreete naughtynesse at laste brake out, and was thereof conuicted and condemned. For in that time, in the which their naughtynesse was secreete, they coulde baptize none, bycause they were naught, though secreete, (if it be true, that he whiche is baptized of the naughty, receyueth not the Sacrament but hurt) therfore let them be nowe baptized of such as are good, that they may receyue the Sacramente, and no hurt.

Hitherto Augustine agaynst the Donatistes: who doth therein so playnly reason agaynst Pope Gregorie, Alexand. the other Popishe Canons, and D. Bellem, that they are condemned by his iudgement, for Heretiques. And that the more manifest of the twayne. For whereas the Popisshes will teache when the holy minister doth make an holy sacrament, or the contrary, they will seeme to do it, not as Donatistes: and yet they do it more playnely than they, so that the proverbe is true in them: Sorex perit suo strepitu: the Rat is betwrayed by his owne noyse. In that they by Bellams distinction graunt, that which Augustine is fayne by drift & pursute of argument, to drine the elder Donatistes unto. For vpon their generall proposition, their fielde was so large, that they might distinguish and limite as they lyst. But Augustine chalet them so harde to the wall, that they are berefte of that scope. For in these his former words, he driueth this yssue, that they must graunt eyther none to be baptized within their Church, or else
that

that such as are baptized of y^e secrete naughty minister, are notwithstanding his naughtinesse baptized, & haue the effect of the sacrament, not hindred therby. Thus in sum, he proueth their reason false, & opinion heresy. No naughty person cā minister y^e sacrament wth effect: But euery minister is a naughty person, Ergo no minister can giue y^e sacrament with effect. Then must both these Donatists saue their cause, by distinguishing their quiddity, of an open naughty man, & secret naughty man: y^e which the Popists do to Aug. hand, & therfore are moze manifeste. Then he replyeth thus. But euery secrete naughty minister, can minister the sacrament & effect, though he be naught (for secretnesse purgeth no mans conscience) ergo, a naughty Priest may minister the sacrament & the effect, by your owne saying. Thus the Canonists receiue the soyle, & are at Aug. hands boxed together with the elder heretique Donatistes: for he proueth, y^e the sacrament & the effect thereof worketh, caused by God, & not by the minister. That the which doctrine of Augustine may stand assisted by another, heare the testimony of Optatus Mileuit. Episcop. who flourished as Hierom saith, in the raignes of Valentinian & Valent. which was about the yeare of grace. 368. who was also in that time an earnest enemy to Parmenian, an Archdonatist, as his. 6. booke declare. In which worke (talking of the effects of baptism) he sayth: Has res vⁿicuique, non eiusdem rei operarius, sed credentis fides & Trinitas præstat: that is, the which things (to w^{rite}, the effectes of Baptisme) are done therein, by the holie Trinitie, and the sayth of the recepuer, and not by the minister of the Sacrament. S. Chrysostome is not here to be omitted, whose authoritie & iudgement also shall ouerthrowe these Donatistes, & drue backe the iudgement of the forsayde reuerende Fathers: who answereth

The Popists manifest Donatistes. They graunt the maior.

The Canonistes boxed at August. hande.

Hierome. in Catalog.

Mileuitan. lib. 5.

The Pedegrewe

*Homelia de
regressu ex
Asia.*

reth as it were to a secret oblection of the people of Constantinople, made as touching such as were baptized, in þ time of the disordred estate of their church, during his exile in Asia, in this maner. Sed multi inquit, te absente baptizati sunt : & quid tum? Nihil minus habet gratia, non claudicat donum Dei, præsente me baptizati non sunt : sed præsente Christo baptizati sunt. Nūquid homo est qui baptizat? Homo dexteram porrigit, sed Deus dexteram gubernat. Noli de gratia dubitare charissime, quia donum Dei est. Attēde diligenter quæ dicuntur. Si forte aliqua causa sacra explicāda est. Cum obtuleris preces & subscriptā acceperis sacrā, non requiris quali calamo subscripserit rex, neque in quali charta, neque quali quoue attramento, sed vnum solummodo quæris, si rex subscripserit. Sic in Baptismo : charta conscientia est, calamus lingua sacerdotis, manus gratia est spiritus sancti. &c. that is : But say they, many haue bene baptized since thy departure. And what then : the grace is not diminished : the gifte of God is not maymed, they are baptized, not in my presence, but in the presence of Christ : is it man that baptizeth? The man in dede reacheth oute his hand, but God gouerneth the same. Doubt not dearly beloued of the grace, for it is the gifte of God. Marke what is spoken. If perhaps any holy Scripture is expounded. When thou shalt offer thy supplication to the Prince, and receiuest it agayne subscribed : thou askest not, with what penne the Prince subscribed the same, neyther in what parchmente, nor doest thou also enquire of the ynce : but this thou onely demandest, whether þ Prince hath subscribed or not. So is it likewise in Baptisme : the conscience is the paper, the ministers tong is the penne, the grace of the holy Ghost,

is

is the Princes hande. These fathers also haue on their
sides the sacred Scriptures, to proue God onely to be
wozker of the effecte in all meanes bled, both for plan-
ting and increasing of the Church, be it eyther in dys-
pensation of worde or sacramentes. As Paule sayth to
the Corinthyans: Ego plantaui, Apollo rigauit. &c. 1. Cor. 3.
Paule haue planted, Apollo hath watered, but God
doth giue the increase: neyther is he then any thing
that planteth, neyther he that watereth, but God that
giueth the increase, he that planteth, & he that watereth
is all one. &c. Where now is their truth, where is their
brag of the perfect sayth, & boast of their holy Church, &
erreteth neuer. If Augustine be of the true Church, the
Popisses are Apostataes. If Optatus and Chrysostom
be true teachers, then they are Heretiques: if the scrip-
tures are true, then are these Popisses false. Yea where
is also their harmonie, their sayned agreement and co-
cord: Is it that the Canons of Alexand. Leo, Grego-
rie and Martine their Popes, thus brawle and disagree
not onely eche with other, but also with the truth: For
if they agree, it is as Donatists. If they teach any thing
in this behalf, it is as the Donatists. Yea if they know
their roote, it must be of the Donatists. Neyther can it
pretayle, for the purgation of their Church to bring
Biell, Beatus Thomas, Duraud, Richardus, Scotus, &
P. de Palu. of opinion, contrary to the Canonists and
other of their Diuines, whome Biell alleageth in. 4. li.
So not though they brought the whole Vniuersitie of
Paris, condemning Peter Lombard for an Heretique,
being of opinion with Bellem, and Cardinall Alexan-
drinus, writing thus. Illi vero qui excommunicati
sunt, vel de Haresi manifeste notati, non videntur hoc
Sacramentum posse conficere, licet Sacerdotes sint. &c.

*Biel lib. 4.
dist. 5. con. 2.
& ibidem.*

*Peter Lomb
a Donatist.*

*Lomba. lib.
4. Dist. 13.
Sic illi ves
ro. C*

E. y.

That

The Pedegrewe

That is : but it seemeth that such as are excommunicated, or manifestly noted of Heresie, can not consecrate this sacramēt (that is the Euchariste) yea, although they are Priests. &c. For that wil make rather to their open shame, sith those Divines and Canonistes, thus standing in the heresie of the Donatists, bene Papists (not Protestantes) birdes of their owne nestes.

Wherefore they must first proue (if they will purge them selues of Heresie and discord) that they agree with the Scriptures and fathers, and also among themselves in the truth, or else must they denie their Doctors: that is, that Peter Lombarde is none of their Church, that Bellem. is none of their Church, that Cardinalis Alexandrinus is none of their Church, that the Popes Leo, Gregorie, and Martine were not possessours of Peters perfect chaire : or at the least accuse Gratian for falselye fathering the Decrees on them : which if they them selues do, who shall afterward credite the same ? not I.

Matrimonie Tatians.

Anno. 175.
177. in Cal
tolog.



In the time of the raynges of the Emperours Marcus Antonius verus and L. Au. Commodus (as Hierome saith) ruffled one Tatian, a Sirian bozne. Eusebius saith in the. xij. yeare of the raygne of the same Antonius Verus, which was about the yeare of our Lorde. 175. Some other write that it was in the. 14. or 15. yeare of the same Emperours raigne, which is of the yeare of our Lorde. 177. or there.

or there aboutes. This man being first a professor of Rhetorique, gayned thereby no small gloze. The acquaintance of Iustine the marty^r (whose scholler in Christian Philosophie it seemeth he was) stode him in good steade. For so long as he liued, he flourished in Christs Church, as a sound Christian: But after his death, of a membze of Christ, he became a rottē branch and an Apostatate. So that we may say of him, though in this world he suruiued Iustine, yet that he liued and died with him. For immediatly vpon his death, puffed by with pride of his eloquence, he broke credite wth the Church, & became an Archeheretique and father of the secte called Encratitōn, that is Abstayners, a pop^{son}, Irenæus sayth, drawen partly from the Valentini-ans, partly from the Gnostiques, partly from the Mar- tionistes.

Euse. eccles.
historia. li. 4
cap. 28.

Li. i. c. 30. 32.

The Heresse of the Encratistes, after the death of their first founder Tatianus, was by one Seuerus well settled and so furthered, that after him also, they are called as Hierom sayth, Seueriani. A part of the Heresse was this, as Eusebius recounteth oute of Irenæus. Vitandas nuptias prædicarunt, antiquam Dei formationem reprobantes, & sensim eum reprehendentes, qui maris & foemellæ generationem fecit. that is, They taught the shunning or eschewing of mariages, dysallowing Gods auncient fashioning of man, and p^{ri}sup^{ly} therein rebuking him, that appoynted the generatiō of man and woman. Augustine addeth: Nec recipiunt in suorum numerum, coniugio vtentem, siue marem, siue foeminā. They admitted none to be of their number, that vsed marriage, be he man or woman. Nuptias damnant, & omnino eas pares fornicationibus, aliisque corruptionibus faciunt: For they slander Mari-

In Catalog.
In eccl. hist.
li. 4. c. penult.

The doctrine.

Har. 25.

C. liij.

age

The Pedegrewe

*In Galat. li.
3. cap. 6.*

age: making it equall with fornication and other fylthynesse. Hierome noteth, that to confirme this their doctrine (Omnem coniunctionem maris & foeminae immundam esse. All copulation of man and woman vncleane) they vsed to alleage these wordes out of Paule: He that soweth in the flesh, shall thereof reape corruption.

*The summe
of Tatian.*

This doctrine of Tatiane (which in effecte is, that they are cleaner, holier, and perfecter, that abstayne from mariage, than the reste that vse the same, and therefore commende the volwed and single life, aboue the natural couplement, teaching as I noted oute of Hierome, Omnem maris & foeminae coniunctionem immundam esse. That al copulation of man and woman is vncleane,) is by the Church of Christ, for two speciall causes that follow and depend of the same doctrine, condemned. Firste, for that they that so blame and discommend that holy institution of Matrimony, which God alone hath ordayned and commaunded in Paradyce befoze mans fall, and Christ hath in Cana of Galile honoured with his fyrst miracle and presence, doe set God to schole, Sensim eum reprehendentes qui maris. &c. Secretely finding fault with him, that appointed the copulation of man and woman.

*The reasons
why it is an
Heresie.*

Secondly, because they make God not the author thereof, but the Diuell: which they do plainly but on this wise. Whatsoeuer God commaundeth, yea if it be to kyll man, woman and childe: yea if to robbe the Egyptians of their proper goddes, yet he that performeth his wyll and order, doth not sinne or commit vncleanenesse, but worketh vertue and holynesse, for that our vertue and holynesse consisteth in obeying of him: and whatsoeuer we doe contrary or besides, is no vertue.

tue. But syth they say to marry, and man and woman
 therein to loyne, is to comit vncleanenesse: which if it
 were vnpure in nature, yet, for that God hath institu-
 ted the same, it is then sanctified: therefore the fathers
 conclude, that the Tatianists deny God (whose wil can
 not be vncleane) to be the authour therof, and say it is
 of the Diuell, who is the roote of all impurenesse. For
 Clemens Alexandrinus taketh it so: who aunswering
 to a parte of Tatians worke entituled, De perfectione
 secundum seruatores writeth thus: Nam cum rursus
 permisit simul conuenire propter Satanam & intem-
 perantiam, pronunciat eum qui pariturus erit, serui-
 turum duobus Dominis: per consensum quidem Deo,
 per dissentionem autem intemperantiae, & fornicati-
 oni, & Diabolo: For when he (that is Paule) licenceth
 man and woman after seperation for Prayer, ests ones
 to meete together, for feare of Sathan and incontine-
 cie, he therein declareth, that they whiche shall so obey
 his doctrine and counsell, shall serue two masters. By
 their consent, in the same seperation and continence,
 God: & by the breaking of that consent, intemperance
 and the Diuell. Thus saith Tatian. To the which Cle-
 mens. Hæc autem dicit Apostolū exponens, sophisticè
 autem eludit veritatem, per verum falsū confirmans:
 intemperantiam enim & fornicationem diabolica vi-
 tia, & affectionē quoque nos confitemur. These things
 Tatian writeth, expounding the Apostle: but he doth
 subtilly scoffe the truth, and confirmeth by a lie, that
 which is sounde. For we graunt that intemperaunce
 and fornication are Diabolicall vices, and naughty af-
 fections. &c. In this discourse of Clement and Tatian,
 it is euident, that the fathers, when they say that Tati-
 an teacheth that matrimonie is of the Diuell, meane
 it

Clemens.3.
 Stromat.

Ibidem.

The Pedegrewe

it, bycause he sayth, that therein incontineney and fornication is commaunded : which are the wil of the Diuell, for else I think Clemens, hauing so good occasion agaynst him, woulde haue reasoned moze strictly, as touching these wordes : per dissentionem autem, intemperantia & fornicationi & Diabolo. &c. By breaking their consent of continencie, they serue intemperance, fornication and the Diuell. For he had therein great occasion to note, that they thereby obey God, & not the Diuell, & that therfore matrimonie differeth from fornication, which is the institution of the Diuel.

*The Popists
doctrine.*

It ensueth now to consider, whether the Popishe Donatists are infected also with this heresie of Tatian, or no : which I will briefly (in one worde as it were) declare. The Popes angelical doctoz, if the additions in the supplement of his third part be gathered out of his owne works (as it is noted) Thomas Aquinas, canonized (for his good demerites) a Saint, teacheth: that Matrimonie is vncleane, & that for the vnpurenesse thereof, the minister in holy orders, ought by abstayning from a wife, to kepe him holy & cleane. These are his wordes. Sacer ordo de sui ratione, habet ex quadam congruetia, quod matrimonium impedire debeat: quia in sacris ordinibus constituti, sacra vasa & sacramenta tractant. Et ideo decens est, vt munditiem corporalem per continentiam seruent. &c. that is : There is in holy orders, that of their speciall nature and requisite-nesse thereunto due, ought to hinder and forbidde matrimonie : bycause that they which bene in the same orders, doe handle the consecrated vessels and holy Sacramentes. And it is therfore behoueable, that they should kepe bodyly cleanelinesse, thow a single lyfe, and abstayning from mariage. &c. Much after the same sorte

*In add. 3.
partem. 9. 53
ar. 3.*

sorte Pope Innocent sayth. Neque eos ad sacra officia
fas sit admitti, qui exercent etiam cum vxore carnale
confortium : quia scriptum est: Sancti estote, quoniam
ego sanctus sum, dicit Dominus Deus vester. For let
it be lawfull for them to be admitted to holy offices or
roumes, which vse carnal company with their wiues :
bycause it is writtē : We you holy, for I am holy, sayth
your Lorde God. In the which doctrine it is euident,
howe Mariage is discommended and counted vnpure.
Wherefore their holy greaselings muste not vse the
same, for polluting the Sacramentes and consecrated
stuffs. For he that sayth, that a married man may not
touch a Chalice, or such like consecrated stuffe, as here
Aquinas teacheth, meaneth that it is not, because he is
a man, but bycause he is coupled in mariage, that de-
fileth. Is not then Aquinas a Tatian, that sayth, Ma-
trimonie defileth the man coupled therein, and the
man the holy things? And secondly, doe not then the
Thomists also, y^e which Irenęus saith of Tatian, Sensim
reprehendentes eum. &c. They prauily therein repre-
hende him, that appointed the generation of man and
woman : for he might haue deuised a more holpe waye
for generation : And doe they not consequently conde-
ning the same for naught, or be it, that they do but dis-
allowe it, appoynte it rather to the Diuell, who is pro-
perly and onely the authour of al naughtinesse and vn-
cleanelinesse : than to God, from whome no such order
can procede?

*Distinct. 82.
c. Proposus
isti.*

Vt supra.

But here the Popistes will obiecte, that the olde
Tatians did condemne matrimonie in all men : & they
do but dysallowe it in a certayne sorte. To aunswere of
the which shif, (for it is no reason) I will procede thus.
First prouing that it is an heresse, not to leaue matri-

Obiectio.

Answe.

J. f.

monie

1. Timoth. 4.

1. Timoth. 4.

In Mathe.
Hom. 24.

monie indifferent. Secondly, that they dysallowe it in all men, and count it unholy. First of all marke, that the question is not, whether the Popists are further over the shoes in this error than are the Tatians, but whether they are in it at all. For although it be a more horrible error, to discommende or forbidd matrimonie in all men: yet to doe the like to a fewe or special sort, is also an heresie, albeit it seemeth y gentler. For those seducers that Paule speaketh of, who shall have their consciences marked with an hote burning yron, & shal forbidd to marry, are not sayd, that they shal forbid this sorte, or that sorte, but simply forbid to marry: so that as therewith Tatian the elder is foretolde, so likewise his babe yong Tatian and that Church: for I dare say they found no such doctrine in Luthers booke. Let vs mark the words more deeply. Paule in y thirde chapter gaue Timothe instruction, of good byshoppes and ministers duties: and in this fourth, he is bent especially in these wordes, to paynt out, what naughty and ill ministers and teachers shall doe, as it were by Antithesis to giue it more life: and willet among other things, that he shoulde ascertaine the brethren, what intollerable burthens the erronious spirites in the latter dayes shal bring in, without care, loue and regard of the congregation, and weakenesse of the flocke, and that in hipocrisie. For as the nature alwayes of Heretiques stuffed with false harts, and heresie, is, seming holy in outward appearance, wolues in shepes skannes, so they themselves will not set their handes to any suche burthen. Vnto this sense doth Origen vpon the wordes of Christ sytly speake with the sayde texte of Paule: Reprehendit huiusmodi praeceptores, qui non solum quae docent, non faciunt, sed etiam crudeliter & sine misericordia,

ricordia, & non secundum estimationem vtriusque
 vniuscuiusque audietis; sed maiora, virtute ipsorum inu-
 gunt. Vtpote qui prohibent nubere, & ab eo quod ex-
 pedit, ad immoderatam immunditiam compellunt:
 that is, Christ reprehendeth such teachers which do not
 onely, not that whiche they teache, but doe also cruel-
 ly and without compassion, not according to due esti-
 mation of every of their auditors strength, enioigne
 greater things, than they are able to beare: as they which
 forbode to marry, restrayning that which is expedient,
 compell men to immoderate uncleannesse. Thus saith
 Origen: by whose wordes it may evidently appeare,
 that it is a doctrine contrary to the truth of the Scrip-
 ture, an heavy burthen and doctrine of wicked spirites
 and sicannes to forbid marriage, or restrayne it, not on-
 ly in all men, but in any man that can not abstayne.
 When as certayne in the generall counsell at Nice,
 which beganne Anno. 315. would haue marriage for-
 bidden to the cleargie men alone, as uncleane: then
 Paphnutius (as Sozo. li. i. cap. 13. sayth) sturr by saying,
 Concubitium cum propria vxore castitatem esse: that
 it is chastitie for a man to accompany with his owne
 wife: wherunto the whole counsell agreed. Eaue in
 re nihil statuit, sed eam in vniuscuiusque arbitrium, no
 necessitatem reiecit. And determined nothing thereof,
 but left it indifferent to every mans owne will. S. Paul
 also leaueh it free and restrayneth no man therefrom:
 onely he sayth to the woman, quæ nubat, in Domino
 nubat. she that marieth, let her marry in the Lorde.
 Wherefore the true doctrine is, to let matrimony re-
 maine in al men indifferently, that those that will, may
 marry, euen of the cleargie. And so it shoulde be as it
 was practised. As in. 56. Distinct. c. Ofus. There is. 7.

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J. ij.

Popes

The Pedegrewe

*Marriage
must be free*

Popes rehearsed that were Deacons, Priestes, and Subdeacons sonnes.&c. Therefore the fyrst poynte is playne, that matrimonie is to be leste indifferent. And that it is doctrine (as beforesayd) of erronious spirits, to restrayne the same in any wise.

This notwithstanding, all the Popes kingdome, that is his cleargie, (for they are his proper and immediate subjects) as the Pponks, Chanons, Ppunes, with all seculare Priestes and Regularies, could not be to their orders and rules admitted, vnlesse matrimonie contracted and now and then solemnized, were broken and also forbydden and restrayned, as in libr. 6. c. quod votum: and in the Decretalls de conuers. coniug. per totum, may appeare. Of these the very Church and kingdome of the Pope, immediately consisted. So y all men whome he could peruert with his error, were onely admitted to his immediate iurisdiction. And yet though this cursed Colwes hornes were so shorte, that he coulde not sequester all men, but onely those shauelings, from matrimonie, is he therefore of any better minde, yea holier or sounder, than Tatian was, who admitted none to his speciall sorte, but such as would not marrie: Wardie his will was so. For if a married man was chosen a byshop, he must put away his wife, sweare continencie, & his wife must become a Ppune, though she were his first wife. I woulde aske this question: whether they counted them not the holier that bowed chastitie and abstayned matrimonie. Aquinas sayth yea, Then whether they wished not, yea & taught all men to pursue the same holy estate as beste: which if they did, then they condemned matrimonie. But if it was not such a thing, that they wished all men to embrace, as an estate holier than matrimonie, they then
deceyued

deceyued those that embraced the same, aboue al other conditions and estates of calling and life, for the best. Of whome there is no small number, as in the Chapter of Psallians hereafter shall appeare. But it is most euident, that they so did, seing they prayed that al men might leade that single life: as their Collect, on the day of the Patistie of S. Mary the Virgine (wherein they make mention also of S. Edith) declareth: They placed therein the congregation forwarde, to imitate our Ladies sole life. Also their Legenda called Lombardica in the Legend of S. Matheue, bringeth in Matheue extolling Ephigenia hir single life aboue Patrimoine. A notable lye. And in the Legende Omnium Sanctorum. Besides that they extoll Virginitie, with foure principal commendations, they with the fist beate matrimony flatly downe. Thus, Primo sunt sponsæ Christi. Secundo, comparantur Angelis. Tertio, illustiores sunt fidelibus vniuersis. Quarto, multis gaudent privilegiis. Quinto, præferuntur coniugatis. That is, First, the abstainers from marriage are the spouses of Christ. Secondly, they are compared to Angels. Thirdly, they are more excellent than all other of the saythfull. Fourthly, they enioye many priuileges. Fifthly, they are preferred aboue the married persons. Marke in these wordes, whether matrimoine and those that live in that state, be not blamed, reprehended and condemned as vnpure, or at the least lesse holy. The first point is, that they that abstaine from marriage, are Christes spouses: the which (if it so be) it muste be because they are not married. Then must one of these two pointes followe, that they that are married, are eyther no spouses of Christ, or not so fully coupled to Christ, as the abstainers are. Wherein matrimoine is both con-

Legend. 135.

Legend. 138.

To the first.

J. 111.

denied.

The Pedegrewe

To the se-
conde.

To the
third.

3.li. Strom.

*Clemens
hath creaturam.

To the
fourth.

Legend. 158.

What shall
the married
doe?

denied and abhorred. The seconde is, if they that ab-
stayne are compared vnto Angels, then it must folow,
that matrimonie is to be abhorred, bycause man there-
by is abased. Thirdely, if the abstayners are more ex-
cellent than al other estates of the saythfull, then what
profiteth it me to be a Christian, if I be not an abstay-
ner: Surely little or nothing: Wherevnto I will say
as Clemens Alexandrinus sayth. Quid vero, non etiam
iusti veteres creaturam cum gratiarum actione partici-
pabant? Aliqui etiam liberos susceperunt cum conti-
nenter versati sunt in matrimonio? Et Helię quidem
corui alimentum afferebant, panes & carnes. Quineti-
am Samuel Propheta armum quem ex ijs quę cōme-
debat reliquerat, allatum dedit edendum Sauli. Hi au-
tem qui se eos dicunt vitę institutis excellere, cum illo-
rum actionibus ne potuerunt quidē conferri. What is:
What I pray you, did not the righteous elders vse the
woman with thanks giuing: and some of them after
sacred and continent vse of matrimonie, enjoyed chil-
dren? And to married Helias the crows brought fode,
bread and fleshy. And did not that married Propete Sa-
muel giue to Saule to eate of a shoulder remainning of
the former repast? But these marriage thunnets, that
thinke themselves in that estate of their life to excell
them, shall not be equall ne able to be compared wpth
their workes. Fourthly, if they, bycause they are not
married, shall haue those speciall priuileges (which be as
the booke sayeth) They alone shall sing the prayses
of God and the Lambe, in the vvorlde to come:
They shall haue the selfe same apparell, that Christe
hath, and shall vvalke nexte vnto the same Lambe.
Doe they not herein say, that these abstayners shall be
best accepted with Chail, chiefest in office, and lyke to
him

him arayed: which all shal happen to them, because they are not married: Is this to the encouragement of men to marry: Is this to the cohonesting thereof: Is this to teach matrimonie to be equallie holy with abstayning, as Paphnutius did: But heare their last poynt. Firstly, the abstayners are preferred before the married. Why: because they abstayne from mariage. Returne we nowe with due consideration of all these things, & then tell me, whether that matrimony is not condemned and dysalowed in all men. Perhaps they wil say, they doe not simply discommende mariage, but in regarde and comparison of abstayning there fro. Is not that to discommend mariage: for is not every thing relected in the cōparison of another, condemned: Omnis cōparatio odiosa. Every comparison is odious: which is vnderstanded as touching y thing, y is forsake. Where then is Paphnutius saying: and the generall counceils consent, to wete, concubitus cum propria vxore castitas est, as before is declared. Peradventure they wil say, that they do yet preferre it, before fornication and adulterie. What shall this their liberalitie meane (considering that Thomas Aquinas sayth in y place aboue mentioned, that y married minister, is by mariage vncleane: and therefore polluteth the Sacramentes and holy vessels) but that mariage, is in regarde of fornication, the lesse vncleanenesse: the which is as muche to say, as that it is lawfull in the ordinance and institution of God. (as Tatian sayth supra) Seruire intemperantix & fornicationi, & Diabolo: To serue intemperance, fornication, and the Diuell. For if the acquaintance of man & woman in mariage, is vncleanenesse, (as Aquinas and the places aforesayde declare) then it must be all one with fornication: sth the dēde it selfe, & agen-

To the
lyst.

It is chastitie
to ioine
in mariage.

The Pedegrewe

*Epi. li. l. 10. 3.
Her. 46.*

& agentis & patientis, and the effect that commeth of it in matrimonie, is all one with that, which is in fornication. Wherefore it is most euident, that they condene Matrimonie in all men : though they can restrayne it but in a fewe. And the onely difference they make of matrimonie & fornication, is, that in the one it is lawfull for a man to be vncleane, and in the other not.

Whereby they extoll continencie, none otherwise than Tatian (for the condemning of matrimonie) doth. As Epiphanius noteth, Continentiam vero hic prædicat, Nuptias autem scortationem & corruptionem putat : asserens nihil differre à scortatione, sed idem esse : that is : Tatian extollet abstayning from mariage, which he thinketh to be whoredom and vncleanenesse : saying that it differeth little therefro, yea to be the same. But let vs returne to S. Thomas, who expressly teacheth, that the Priest must abstayne from mariage, leasse he lose his cleanness and holynesse by the same. So as the Popistes can not deny, but that he is a Tatian, for that he being facultatis Theologiae Doctor, doth teach it not Scholasticè, or argumentatiuè, but doctrinaliter in his conclusion. Wherefore without all controuersie S. Thomas must at the leasse be infected or encōbred with the Tatianistes heresie. If (as it may fortune) that they will say, he is not an Heretique, as ful simply the facultie of the Divines in Paris would saue and

purge his credite, which by no meanes

they shall iustly do, with that of

their special Doctors

holderh o

pinion, that Woman is not the

Image of

God.

The

Diuorcing Montanistes.



The time when as the Heresie of the Cataphrygians sprang, is diuersly written of among the authors. For where as Epiphanius saith, it began about the 19. yeare of Antonius Pius; contrary to that Eusebius saith, it rose in the eleuenth yeare of Marcus Antonius Verus, which is of 5 yeare of our Lorde Iesus Christ. 174. Other say that it was in the seauenth of Commodus, which is of the same our Saviour. 189. The cause and manner whereof, Eusebius most playnly declareth to be, on this wise. It is said y^e in Mysia a city of Phrygia there is a streete called by the name of Ardabau, in the which one Montanus, who but of late arrived at the christian sayth, in the time of y^e Procösulship of Gratus in Asia, surprised with the immoderate desire of government, gaue himselfe open to the Diuel, and being distraught & madde, began to speake in trauince of munde, as if it were vnder colour of Prophecyng, agaynst the auncient custome and tradition of succession vled in the Church. &c. The which Sectaries of this first author Montanus, are called Montanistes, (or if thou hadde it rather) of the countrey soyle where this made first grew, thou mayst call them Cataphrygians. There were diuers aduanciers and letters forwarde of this Heresie, as Theodo. Alcibiades, Themistona; Alexander &c. wyth diuers other.

Among diuers errors which they taught, this is also mentioned of Eusebius. Hic est qui coniugia dissoluere docuit, that is: This Montanus is he that hath

C. J.

taught

In An. 174
189.

Eu. li. 5. c. 16

Eu. li. 5. c. 16

Eu. li. 5. c. 16

The doctrine.

Lib. 5. c. 18.

The Pedegrewe

taught that Matrimonie may be losed and broken of. Which notwithstanding, he did not want some colour of reason. For in the same place, he sayth: Ostendim⁹ igitur primas istas prophetissas: ab eo tempore quo spiritu impletæ fuerunt, maritos suos reliquisse. We haue shewed heretofore, that those firste Prophetesses, from the first time that they were filled with the same Phanaticall spirite, forsoke their husbandes to whome they were coupled. The which wicked dede Montanus allowed, teaching, that for zeale of bowed religion, it was lawfull so to doe. The summe therefore is, that it was lawfull for a woman, bycause of zeale and bow of religion, to forsake hir husbande.

The summe.

*The reasons
why it is
condemned.
Mark. 10.*

This doctrine for diuers reasons is condemned. Firste, bycause it is directe contrary to the decre of Christ. Quod Deus coniunxit, homo non separabit. Secondly, bycause, that if it be so that Matrimonie contracted, and wherof sayth is plighted (per verba de presenti, by wordes sufficient of the presente time) may be dissolved, then they do wholly dishonour and prophane the christian religion: wheredpon the firmite of every contracte in sayth plighted, standeth.

*The Popes
doctrine.*

*Ex. de spon.
c. Cōmissū.*

Here then it resteth to declare, howe the Popish Tatianistes agree also with Montanus, and teache his Gospell. Pope Alex. the third (as the Decretall Epistole recorde) writeth thus to the Bishoppe of Exon. Cōmissum & infra. Significauit nobis fraternitas tua, quod quidam ciuidam mulieri de contrahendo matrimonio fidem dedit: & se cum ea infra biennium per verba de presenti cōtracturum prestito iuramento firmanit. Nunc uatem priuata lege ductas, ad frugē melioris uitæ suspirat, & infra. Fraternitas t. tali. rō. quod tutius religioni iuramenti seruata: prius contrahere: & postea

& postea si eligerit ad religionem migrare, si tamen post
 dispensationem: copula non dinoscitur interuenisse
 carnalis. That is: Your brotherhode hath ascertayned
 vs, that a certayne man promised a woman, that he
 would contracte matrimonie with hir: and that with
 in two yerres next folowing, he would by words of the
 present time performe the same with hir: he assured hir
 by an holy oth. But now rather regarding his priuate
 estate, he doth pursue the comoditie of a better life. &c.
 Thus we doe aunswere to your brotherhode, that the
 surest way is (for auoyding of Periurie) firste to con-
 tract matrimonie, and afterwarde (if he so chuse) to en-
 ter into religion, if that there appeare after the same
 contract, to haue bene no carnall copulation. Letting
 further circumstances passe, I pray the reader marke
 two special instances in this case of contract: and the
 minde of the sayde man, at both instances. First is,
 when he swore & made a solemne othe to contract ma-
 trimonie with hir, and make hir his wife, (for that is the
 nature of verba de presenti.) In which time his minde
 was simple to do as he spake: which if it was not, what
 needed Pope Alexander to haue caused him for saue-
 garde of his othe, after to contracte: If before that, he
 had so sworne himselfe: as undoubtedly if he meante
 not as he swore, he had already done. But, that when
 he swore, he swore with intent to marry: both by Let-
 ter of the Decretall, the Doctors themselves therein,
 and case, are playne. The seconde instance is, when he
 according to his oth, did contract matrimony. At which
 time of contract, if he wil (seruare Iuramentum religionis)
 kepe his oth without Periurie, his minde must be as it
 was at the time of his othe made: namely, that those
 words spoken de tempore presenti, might be so meane

W. G.

as spo.

The Roman
 nists agree
 ment with
 the Donas-
 tists.

In addi. ad
3. q. 45. ar. 4.

27. q. 2. c.
Matrimonium.
Et ideo non
soluit illud
separa. corp.
sed voluntas
tatis.
Ibidem. c.
Coniuges.

as spoken. Which if it was not then so meant, at the time of pronouncing, as at the time of swearing, then (as before I sayde) he is wylfully perjured: bycause he promised to contract matrimonie, which is not performed, vnlesse his hearte meane the pronouncing of his mouth. For Aquinas sayth: Consensus exterioribus verbis expressus, absque interiore consensu nullū matrimonium facit. That is: Consent giuen by outward words and not inward consent, is no contract of matrimonie. Yea, and then, the Pope counselling him to sweare with a mouth hypocritically consenting, and an heart disagreeing and meaning contrary to his words, shoulde be authour of that mans renouncing of God and All hallovves, if he then swoze by any of their Reliques. But that he perfourmed his othe, contracted very matrimonie, and made hir his wife, both Pope Innocentius, Cardinalis Alexandrinus in Lectura. Ab Panor. Dom. Anto. super eodem, with the reste of the glossers & Doctors conclude. Yea, albeit, that he then shoulde haue secretly meant, immediatly to haue entred into religion. Wherefore, seing that they were man and wife onely by contract, as also the . c. Omnes res per quasunque. Sec. Matrimonium quidem non facit coitus, sed voluntas: Carnall copulation maketh not matrimonie, but the will of the contracters. Coniuges verius appellantur a prima desponsationis fide, quamvis adhuc ignoratur inter eos coniugalis concubitus. They are of right called man and wife, from the time of their first trowth plighting: although as yet, they are vnerperimented of the sacred bedde. And many other places of their Canons declare. Then hath not h wylse right of hir owne body, but hir husbände: neyther the husbände ouer his owne, but the wife. As Paule declar-
eth

reth saying : Likevvise the man hath not povver ouer his ovvne body, but the vvoman. Therefore Pope Alex. hath here taught Montanus heresse, declaring that it is lawefull for this man, though he be not his owne man, but his wiues, to depart from his wife, if he will enter into religion and bowe chastitie, which Montanus counselleth and teacheth his Prophetesses to doe : as before is declared. And this thing Pope Alex. doth not reasoning scholastice, or argumentatiue : but autoritate suprema diffinitive. The aforesayde Chapter of Alex. doth also well serue to my purpose layd in the Chapter before going, to proue him a Tatian : But I remit it to thy applying, gentle reader.

1. Cor. 7.

Here the blinde moles of our time, both in nature, and wpll sightlesse, will (keeping themselves in the darke earth) rote by the holesome hearbe of truth, rotes (if they can) and all. Or at the least, beaue at them by false argument. And bycause the sayd Decretall Epistle of Alex. hath : Si tamen post desponsationē. &c. If notwithstanding it appeare that there hath not ben carnall copulation betwene them after the contrate, they will thereupon defende him to be no Montanist : for that Montanus Prophetesses had (as they will gesse) copulation carnall : and after that, seuered they themselves from their husbandes. Which the Church of Rome (say they) admitteth not, as also here the Decretall seemeth to meane. And therfore will conclude, the Montanistes had marriage bycause of copulation : But in this case there is no matrimonie, because there is no copulation. Which shift is onely in effekte to say, that this partie, who standeth in the case of the Decretall, hath not exercised that office in marriage, payde that debt, and vled the right, which he might, ought & was lawe.

Obiection.

Answer.

The Pedegrewe

lawful to do. For it is proued before in þe thre chapters alleaged, that as lone as the parties haue consented, to hold and to haue eche other, they then from that time, are husband and wife : though copulation followe not. By reason wherof, they can not conclude: they haue not coupled their bodies together : Ergo, they are not man and wife: no more than if the Pasquil should say: Pope Ioan hath coupled his body with his Cardinall or Secretarie, or house keeper : Ergo, they are man and wife. For as by þe latter conclusion, we should make a whore Pope, an honest married wife : so by the first we should esteeme the blessed Virgin no wife : bicause she neuer soined his body. &c. which is contrary to the chap. Beata Maria. Seeing then marriage beginneth, and is full & perfecte matrimonie, from the giuing of the consent, & speaking of þe words (de presenti) then must also þe right of matrimonie, and due to married persons in that moment begin, and forth on holde. I meane the right of eche of their bodies apertayneth to the other thenceforth, according to Paules doctrine afore specified. For as S. Thomas sayth : Et si matrimonium non est essentialiter, ipsa coniunctio carnalis : tamen est quedā associatio viri & vxoris in ordine, ad carnalem copulā &c. That is : Although matrimonie doth not essentially consist in the entercourse it selfe of the persons bodies: yet is it a certaine coupling of the man and wife in order and disposition to the same. So that as lone as they consent, eche of them are inuested with the right ouer the others body. Whereby he cannot, as the Decretal sayth (Priuata duci lege) be perswaded with consideration of his priuate estate or person, for that he is not Monodicos, at his owne pleasure or liberty, as Paule, sayth in the place of the Corinthians afore mentioned : Vir nō habet potestatem sui corporis, sed vxor. &c. And so likewise,

Ibidem.

*In sup. ad. 3
7. 48. art. 1.*

likewise, the man hath not power ouer his owne body, but the wife. So that, that wil wherewith once she or he moued by p^rivate care, of eyther of their owne persons or estates, might haue bowed, willed, and at pleasure & libertie consented, is altered, made bound, and becometh by the contracte, such a subiect, that it dependeth, (as touching the altering of the state, of eyther of their bodies or mindes) vpon the yea or nay of the person enlisted and besaythed therewith. (S. Thomas) De illis tantum bonis potest esse votum, quæ nostræ subiacent voluntati, qualia non sunt ea, in quibus vnus alteri tenetur: & ideo in talibus non potest aliquis votum emittere, sine consensu eius, cui tenetur. Vnde cum coniuges sibi inuicem teneantur in redditionem debiti, per quam continentia impeditur, non potest vnus absque consensu alterius continentiam vouere, & si vouerit, peccat, & non debet seruare votum. &c. In those onely things, both a vowe holde, which bene simply subiecte to the bowers owne wil. Of the which sort, those things are not, in the which we are indebted and in danger to other. And therefore of such things no man can promise or vowe: withoute the consents of the other partie, to whome the right appertayneth. Hence therefore is it, that because man and wife holde ech to other (as in a Reciprocal sort) in a mutual debt and payment thereof, by the which continence is broken, the one can not without the others consent, vowe chastitie. Which if he yet shoulde, he sinneth, and ought not to kepe his vowe. &c. Thus far Aquinas. I doubt not but now that these two things playnly appeare. First, that the right of the married persons ouer ech others body, beginneth and taketh hold, immediately vpon the consent giuen, & wordes (de presenti) spoken. Secondly, that of consent

In sup. 7. 64
art. 4.

A phrase of
a Tatian.

matris

The Pedegrewe

matrimonie both onely and essentially consist, though there were neuer copulation had therein. So that if we graunt that the elder Montanistes had carnall copulation in their marriages, and that the case of the Decretall had none: yet bycause marriage is the consent and not the acte of. &c. by the which consent once giuen, the right of their bodies is transferred to eche other: yea though there followe no copulation: therefore Pope Alex. for bowe of religion seuering them that are married (as are the consenters, though abstayners) must be a Montanist. And the most shift is, to say that he is not with the vulgare people, so open & manifest, as the elder, who is more gentler of the wayne. But what neede I to aunswere the same frivulous shift, considering, that the same clause, Si tamen. &c. wherein Pope Alex. for speaketh the mutuall accesse of their bodies, is not added to the intent, to declare that matrimonie thereby is made: but onely to this ende, that by not vsing his wife, he may seme stil to abide in his purpose of entering into religion, and not to starte therefro: as otherwise, he enioying his wifes body, should doe by that dede, which is directe contrary to the purpose of abstayning, which the religious men vow. For as Dominus prapositus sayth, though the yong man (in the case of the Decretall) meant to enter into religion: as yet he had not firmly and wholly determined the same, nor vowed it. Wherefore Pope willed him, least that the two peres in this vncertaine and variable debating should ouerslippe him, and so should incurre Periurie, to contract matrimony, and betrouth himself according to his othe. The which notwithstanding, he afterward might enter into religion and bowe if he would. The clause, Si tamen, which therevpon folloiweth, is then onely

*Sup eodem.
The sense of
the Decret
call.*

onely added, bycause he thereby should declare, that he starteth not from that purpose : and as they call it (non conuolat ad vota directè contraria continentia,) did not establishe himselfe in the state of matrimony: which is direct contrary to their Tatian rules and religion, as S. Thomas in the authoritie nexte before alleaged sayth.

If they shall object, that in the case of the Decretall the woman consented to relinquish the right : and in Montanus doctrine, the seperation and bowe is done without any such consent : then to answer the same, I alleage that the true meaning and interpretation of the same Chapter (according to the cōmon opinion of the Doctors) is otherwise : who alleage it, to proue that the party married, may perforce his bowe made before copulation. And maugre the will of the other, & without his consent enter into religion : as the same D. praposit^o Cardinal. declareth thus : Distingue post Gemi. & Car. Quandoque coniuges contraxerunt non tamen est copula consummatū, & tunc alter inuito alio etiam remanente in saeculo potest religionem intrare, & remanens in saeculo cum alio cōtrahere, & est casus extra de spons. c. Commissum. ibidem de conuer. coniug. c. Ex publico. That is, distinguished after the opinion of two Doctors Gemi. and Card. that sometimes the husbande and wife haue contracted, and not bled copulation, & then the one may without the others leaue, yea, though repugning and tarying in the secular and worldly estate, enter into religion. And the partie remaining behinde in the secular estate (they call it the world) may marry. As a speciall case in the chapter Commissum, &c. & Ex publico, declare. In which allegation appeareth how the same chapter of Decre-

*Distin. 32. c.
Scriatim.*

v. s.

call

The Pedegrewe

Ex. de cōuers.

*A saythfull
Bisshop against
a false Pope.*

*All men were
not of the Po-
pes minde.*

tall Epistle of Alex. is vnderstanded. And to make the practise of these Popists more plaine, I wil here briefly rehearse the case of the same chapter Ex publico, by the sayde Doctours alleaged, which is thus. The same Alex. 3. writeth to the Bysshoppe of the Diocesse of Brixien. whome he deputeth his delegate in this matter: that by a certayne publique instrument it appeareth to him: that whereas the Bysshop of Verone toke in hande to determine and ende a cause of matrimony depending betwene a certayne man, one A. on the one partie, & a certayne woman, one M. on the other partie: he, by his diffinitive sentence approued & matrimonie: and thereupon enioyned the woman, that she should betake hir to hir husbände, and vse hym with all wifelike and mariageable affection. The which thing sith she denied to doe, she was, by the same Bysshop excommunicated. The which notwithstanding, we commaunde thee (sayth the Pope) albeit she is married to the same man, and yet remayneth (as she sayth vntouched of him) that if it appeare that he hath not had companie with her, and that she will enter into religion, taking of hir, sufficiente warrantize or suretie, that she shall within the terme of two monethes, either go to hir husbände, or leauing him, chouse religion: then absolue hir from the sentence of excommunication wherein she standeth: in such wise, that if she wil enter into religiō, they shall restore eche to other the giftes on eyther side giuen & receyued. &c. It is most playne that the Pope Alex. so fauoreth & bowed life, & although the parties are by god (who worketh the consent of the minde) coupled together, yet he dare seperate them, contrary to the sayth of Christian religion, wherein it is plighted and fastened. Surely Paul dareth not doe so. For he sayth:
Let

Let not the married persons defraude ech other, vntlesse
it be perhaps for a season, and that by both their con-
sentes. Agayne Vnusquisque ergo, in quo vocatus est,
fratres, in hoc, maneat apud Deum. that is: Brethren
let euery man abyde before God, in that estate of life,
vnto the which he is called. But it is no maruell that
this Pope spake so, for he had not the spirite that Paule
spake by, as their diuers behaviour declareth. For Paul
called to the office of the Apostleship of the Gentiles,
neither shouldred with Barnabas, Apollo, or anye o-
ther. Contrarywise the L. Alex. shouldred out Victor,
Pascall, Calixte, Innocente (or foure other, by what
name so euer the wyters name them) all called therto
by Gods ordinarie meane, the Emperour. Paule, for
the quietnesse of the congregatiō, remitteth of his very
right: Alex. for his hono: resisteth Fredericke the Em-
perour by force of Armes. Paule honoureth all estates
of Princes, and humbleth himself before Agrippa. &c:
But Alex. rideth from the Citie of Totiacū to Linge-
rim, with Levves the French king, & Henric of Eng-
land wayting vpon foote as his Pages, leading bys
Horse by the bydle, the one on the right, the other on
the lefte hande, in great pompe and solite: yea, and
causeth the Emperour to lye prostrate before his fete.

But to returne to our purpose: it behoued the Pope
so to councel and entice al men by right and by wrong
to the bowed life, bycause, that many withstode him:
as the sayde Byshop of Veron did. Also bycause that
else, he should seeme to condemne the abstayning life
in others, and restrayne the same in the cleargie, in
whome he (aboue all others) allowed the same, and com-
pelled those that should receyue orders to enter into.

Finally then to conclude, for as much as Pope A-

H. 9.

lex.

1. Corinth. 7.

Crantz. 6.

Plat.

Sabellie.

Decad. 1.

Lib. 7.

Sigess. Contin.

Sabell. Ibid.

The Pedegrewe

Decret lib. 3.
c. 123.

lex. teacheth the departure of the man from the woman in the c. Commisum : & the woman from the man, in the sayd c. Ex publico : when as gladly the man would kepe his wife in the one case, and the wife hir husband in the other case : and that bycause, they will professe themselves a Monk, or a Nunne : which is an hereticall secte, as shall be declared hereafter. No indifferent reader can denie, but that the Romanistes or Popistes holding his steppes, are Montanistes : breaking Gods ordinance, and dishonoring the Christian sayth, wheron the same contracte is plighted.

Pelagianes.

In epistola ad
Cresiph.
Epistola. 106.



Luttrellburg.

The Heresie of the Maniches, was the ground (as Hierome writeth) to this which arose of Pelagi^{us}, also called by surname Brito, or Briton, for difference sake of Pelagius Tarrentus, as Augustin declareth. who being a man of a moste hote & earnest zeale, was first a godly and good Christian : promoted to diuers dignities by the Church, is in Syria likewise made Monk. But afterwardes fell from the Church and became an Archeheretique : and began to sow the seedes of that weede, about the yeare of our Lord, as Prosper sayth. 415. But as Martianus sayth, 414. in the 5. yeares of Honorius and Theodosius the Emperours raygues. In diuers places, in the East, in Fraunce, Rome, and thence, he himselfe came into this realme of Englande to eare our lande w^{ith} the same.

The

The principall and chiefeſt aduanceers of this ſect, to let other paſſe, was Celeftius & Iulianus as Auguſtine declareth: and are of the ſame Celeftius (who is very famous therein) called Celeftianes. And in this realme, (beſides Pelagius himſelf) one Seuerianus and Agricola his ſonne, ſet forthwarde the ſame, about the yeare of our Lorde, as Proſper declareth. 432.

The Heretic, that firſt tooke hold of Pelagius, was y he taught that mā notwithstanding Adams fall, had not loſt his free will: but fully and naturally entoyeth the ſame. Of this, as of their firſt beginning & where of they are moſt famous, I call them in their blazone Freevill Pelagianes: and not bicauſe it is their onely ſole herelle. For out of it, there ſpringeth diuers: but ſpeciall ye two notable errors, no leſſe horrible then hurtfull: As firſt, concerning originall ſinne, ſecondly Juſtification. Of which two perillous bzaunches, and ranke roote, bicauſe I determine to intreate, I wyll procede on this maner. Firſt ſetting & laying a parte the doctrine of h olde Pelagianes in order as they ſtand, I will ſecondely conche ſenerall ye doctrine of the pong Pelagians (the Montaniſtes befoze gone) next after euery of their fathers faults: ſo that by ech of them, ſo coupled together, thou better mayſt marke howe the pong Cockatrice groweth after the elders note. Enting thus vpon the erroz of free will.

Pelagius dicit in libro de libero arbitrio. Habemus poſſibilitatem vtriuſque partis a deo inſitā, velut quādam (vt ita dicam) radicem fructiferam atque focculdam, quæ ex voluntate hominis, diuerſa gignat & pariat, & quæ poſſit ad proprii cultoris arbitrium, vel niteri flore virtutum, vel ſentibus horrere vitiorum. Pelagius (quoth Auguſtine) ſayth in his worke that he

H.iiij.

made

Their Herelle.

Aug. liber. 1.

q. 2. epistola.

Pelag. c. 13.

Ibidem.

Liber. 4. c. 2.

Et de gratia

& libro arbitrio

tr. ad valent.

c. 5. 6. & 15.

Proſper de

ingratia.

Free will.

Aug. de gra

tia Chriſti q.

Pelag. & Ce

leſt. c. 18.

The Pedegrewe

made for free will in this wise. We possesse a certayne
 ablenesse and possibilitie to both wayes. Which God
 hath planted in vs lyke (as I may say) vnto a certayne
 fruitfull roote, which of mans owne will bringeth forth
 and beareth diuers fruites. And the which euen at the
 pleasure of the tylther thereof, can eyther be comely &
 beautifullly arayed with flowers of vertue, or else doe
 the contrarie, by bearing byers or wædes. Whereas
 in the former part of this treatise I vsed to gather the
 summe of þe Heresie, I shall not neede here in this place
 to doe so now: for that it is summary, brief and playne
 ynough. But as I before promised, so I will here an-
 tiere the opinion of the Popists, after suche maner, as
 they accusing and confuting one another, shall both
 betray their felowes, and condemne themselues. The
 yeare, anno. 1563. there came forth a booke printed in
 the shop of Ziletus at Venetia intituled de quadripar-
 titia Iusticia. The autho: whereof is one Lusitanus Ly-
 rienfis Episcopus, who hath dedicated þe same his worke
 to the late Councell holden at Trent. In the which he
 accuseth Dominicum Soto the late Emperors Charles
 þe fift his Confessor, or Chosly Father, and Ruardum
 Tapperum Deane of Louaine, of this heresie of Pela-
 gisme, on this sort. Magis ergo placet modo sententia
 Augustini Hippo. episcopi, & Gregorij Ariminensis,
 quam alia opposita, nec soli sunt Augustin⁹ & Grego-
 rius, sed multos habent assecclas grauissimos quos me-
 morabimus. Nunc recens plurimū reuerendus Domi-
 nicus Soto Philosophus & theologus doctissimus, & in
 studijs bonarum scientiarum plurimū versatus in suo
 opere de natura & gratia, multis innixis rationibus
 censuit. Absque auxilio speciali gratiæ posse hominem
 bene moraliter agere. Vt interius latius ponitur atque
 explica.

*The bishpps
 accuseth Soto
 the Emperours
 confessor, also
 the Deane
 Ruard.
 Lusitane. Li. i.
 c. 25.*

*The Popishe
 Pelagianisme*

explicatur ex ipso. Quantum autem pertinet ad questionem præsentem, refert Gregorium Ariminensem in eo quod Gregorius negat vllum esse opus bonum, antequam in vltimum finem referatur, qui est Deus. Addit quoque Sotus quod non immerito Scholæ omnes theologorum Gregorio reclamant. *Againe*, Ad dicta doctoris Ruardi, quæ profecto non placent iam nunc dicamus in speciali. Docet itaque in tertia propositione, quod voluntas præuenta à deo per amorem finis, in rebus fidei imperare potest mediorum inquisitionē, disquirere, quod sit conuenientissimum, & eligere quod commodissimum iudicauerit. Docet in quinta, quod voluntas sic præuenta si plura sint media vtilia post inquisitionem libere elegit, aut potest eligere, medium sibi magis conueniens. Docet in. 6. quod fidelis homo in lumine fidei diuinitus accepto, sic præuentus potest cogitare, cognoscere, credere ea quæ sunt fidei, operare opera salutis, & alijs habitibus vtī. Vt declarat statim antequam illam sextā conclusionem ponat in forma. Docet in septima quod homo non fidelis, sed sufficienter instructus voluntate per pium affectum à domino preparata, potest velle credere. Et intelligit, vt declarat, quod omnia ista potest in potentia propinqua voluntas ita præuenta & preparata sine alio auxilio prius natura voluntatē flectente quā voluntas ipsa credere velit, imperare, aut eligere sine alia motione speciali, cum solo auxilio generali. Vt volūtas præuenta per piam affectionem, per suos habitus à Deo, per amorem finis, sit iam sufficiens principium ad credendum, ad vtendum suis habitibus, ad præcipiendum de medijs inquirendis atque eligendum cum sola generali influenza: tanquam ad credendum ad bonis habitibus, iam habitis vtendum, ad præcipiendum de medijs

*Lusitanus cōt.
quadripars.
Iusti. li. i. c. 7.*

H. iij.

& ad

The Pedegrewe.

& ad eligendum, Non indigeamus vlllo modo immediate adiutorio gratia Christi sed solū mediate, id est vt det nobis illa principia, piam affectionem, amorem finis, bonos habitus. Cum enim ille doctor positis hijs principijs in voluntate, seu in homine, non requirat auxilium speciale gratiæ dei. Vt voluntas velit secundum illa principia operari, & operetur atque dicat generalem influentiam ad id sufficere: manifestum est: quod ad opera volūtatis & illorum principiorum: Excludit necessitatem gratiæ Christi immediatæ &c.

The which in our tong meaneth thus. Augustines & Gregorie Ariminenlis, iudge meēt better liketh me than the other that are contrarpe to the same. **Pe** yet are Augustine and Gregorpe alone of the same minde: but they haue on their sides many, yea and those worthe champions, of whome I will make mention. Nowe be ry lately the reuerende M. Dominick Soto an excellēt Philosopher and diuine, and very muche exercised in the studies of god artes, in his worke intituled de Natura & gratia perswaded by many reasons, is of this minde. That man of him selfe, without any speciall helpe and grace, is able to worke that thing which is morallie good, as hereafter is declared out of his owne worke. But as touching that which belongeth to thys present question, he doth rehearce the sayde Gregorie Ariminenl. in that matter: wherein the same Gregorie denieth, that any worke is morally good, befoze it be referred to the bittermost end and mark, which is God. And further, the same Soto addeth, that all the Scholes of the diuines are (not without cause) against Gregorpe therein. But nowe let vs speake in speciall to the sayings of Doctoz Ruard, the which truely done nothing lyke. For in his thirde proposition he teacheth thus.

*The Papistes
else had wrecks
ked on their
carcasse long
agoe.*

*Soto a frier
Pelagian.*

*Gregorie Ariminenlis, as
gainst Soto,
The Popes
scholes Hes
retiques.*

thus. That a mans will prevented of God, by loue of the ende, can in matters of sayth gouerne and rule the inquisition and searching out of the meanes, finde out what is most meetest, & chouse that which he shall iudge most commodious. In the fyrst conclusion, he teacheth that a will so prevented, if in any profitable meanes after reasoning and searching had, appeare: may of it selfe freely, or is able, to chouse that of those meanes, which is most fyttest. In the syxt conclusion, he teacheth that a saythfull person, who is in the light of sayth, giuen him from aboue, can so prevented, thinke, knowe and beleue the things appertayning to sayth, worke the workes of saluation, and vse the other habites, or naturall qualities, as he immediately before the fashioning of of his first conclusion declareth. In the seauenth he teacheth, that an Infidel (but one sufficiently learned) his will firste prepared by God through a godly affection, can of himselfe haue the will to beleue. And he vnderstandeth (as himselfe declareth) that mans will so prevented and prepared (as aforesayd) can without any other helpe and ayde, of hir owne facultie, power and abilitie worke all these thinges: nature first bowing the will, before wil hir self listeth to beleue, to rule, or chouse, without any other special motiō, by the only general ayde. So as mans wil prevented by a godly affection, by his habites or qualities from God, by loue of the ende, should now be a sufficient beginning to beleue, to vse the sayd habites, to order the searching out of commodious meanes, and to chouse them by an only general influence. As though to the acte of beleuing, to the vsing of good habites and qualities already receyued, to the searching out of meanes and choyse thereof, mans will by no meanes needed the immediate &

*A Turke
may beleue if
he list.*

*Lusitan, ex
poundeth
Ruarde.*

The Pedegrewe

*The applica-
tion tot e
Pelagian.*

direct ayde and grace of Christ: But that Christ should after a sorte, farre of, all onely lay that ground, a godly affection, a loue of the ende and good habites or qualities. Whereas therefore, this Doctour (those beginnings set in mans will) requireth not the grace & speciall help of God, that will forth on, may lust to work according to the same beginning: in this he trauayleth to shew, that the comon generall influence of nature, is thereto sufficient. So that it is manifest, that he excludeth from the workes of mans will and their beginnings, the immediate necessitie of the Lorde Jesus Christes grace.

*Soto a flat
Pelagian.*

Thus hast thou heard (gentle reader) how Lusitanus a Byshop and father of the counsell, indicteth, yea and conuicteth Dominicus Soto, by his owne wordes a felon. For what playner confession can be had of any Pelagians mouth, than to saye as Soto befoze hath sayd (vnlesse Lusitanus beelpe him) that man of hymselfe withoute any speciall helpe and grace, is able to worke the thing which is good. Is not this all one with that which Pelagius sayth? That mans will, that fertile tree, can cyther flourish with vertues, or doe otherwise with vice, at the tilchers owne pleasure? And no lesse doth he to Ruard Tapper the Deane of Louaine, at whose face he so aymeth the bolwe and bolte, that it seemeth, he, by his ouerraking of the Pelagians, is of twaine, the bummer marke. For, which of the olde Pelagians, hath bene so impudent to say, that if a Turke and Infidell knew, and had learned the Articles of the beliefe withoute boke, he might beleue then in Jesus Christ, if he listeth, or if he would: as Ruarde in his .7. conclusion declareth? Although he (for shame I gesse) addeth this, that he must be prepared by God through a godly

*Ruardus a
Pelagian.*

a godly affection : the which in effect is no more to say,
but the Turke who vnwares is a sleepe in his drunken
erroꝝ, being waked after his slumber, tolde oꝝ aduised
that he was dronke, may, now at his owne wil, receiue
from the officers hande, eyther the swēte comfortable
water of the Gospell Iesus Christ, being taught what
it is, oꝝ else his first strong wine. So that the vitermost
that he graunteth to God, is no more, but to be as the
waker of the slumbring man, being nowe neyther
dronke noꝝ sober. But be it that they teach God to pre-
pare so the minde of man, as that he worketh therein
an alteration, yea, a foꝝwardenesse in the man, as a
ground layd, wheron he may further builde, if he wil,
oꝝ if he wil not : are they not yet Pelagians ? yea truly :
vnlesse they will graunt, that all our will and deedes
to God, muste be continually gouerned and stayed by
Gods special grace in Iesus our Christ. Foꝝ otherwise
howe could it be true that our Sauioꝝ hath sayd : Sine
me nihil potestis facere. without me ye can do nothing.
Foꝝ the Pelagians themselues, though they graunt so
much, are yet Pelagians and Heretiques : as S. Hierom
noteth. Ita Dei gratiam ponunt Pelagiani, vt non per
singula opera nitamur & regamur eius auxilio, sed re-
ferunt ad liberū arbitriū & ad præcepta legis, ponentis
illud Esaia : Legem Deus in adiutoriū posuit, vt in eo
Deo referendæ sint gratiæ, quod tales nos condiderit,
qui nostro arbitrio possumus eligere bona, & vitare
mala. On this wise doe the Pelagians, place the grace
of God, that we are thereby, not in all, but in some of
our workes, stayed and gouerned by the helpe thereof,
but they referre the same to our free will, and to the
commaundements of the law, pleading the authoritie
of Esay : the lord hath giuen a law foꝝ the ayde of man :

Ioan. 5.

In Epistola
ad Ctesiph.

3. y.

So

The Pedegrewe

So that then we shal prayse God, for that he hath created vs such, as can by our owne freewill, chouse good and eschewe the euill.

That the Pelagians graunt as much in our wil, to the grace of God, as Tapper doth, it is euident.

If they nowe (conuicted with the manifestnesse of their heresie) will say, it is not their Churches doctrine, but Schole doctrine, what shal thei in so saying meane? Whence commeth their Church men, but from their Scholes? If it be so that they are learned, as they bragge, where haue they learned it? Not at Geneua, not at Franckfort. &c: if in their owne scholes Louain, Paris or such like, whose those scholes be, and what doctrine therein is taught, Soto and Tapper declare. Soto sayth, all the scholes are on his syde, Lusitanus wryth Aug. Greg. Ariminensis, and the valiant host of champions following them, are their professed enemies. Wherfore sendeth Soto his booke out of the schole doores? To what ende doth Deane Ruarde sende his doctrine from his vniuersitie of Louaine, approued wryth the glorious priuileges of scholes and Monarches? But bicause they will haue their Church doctrine (and not schole questions) knowen to simple men: otherwise, they were but braggers & baynglorious persons. Whereof I would our Popists by their foresayd shift, should rather than I, accuse the. Be not amazed, gentle reader, to heare this their distinction of schole doctrine and Church doctrine, which is as much to say, as schole truth, and Church truth. But stay a while, let me with thy patience, somewhat digresse, and thou shalt briefly see y^e factions of their scholes, wherein they are brought vp, and whence they bragge them selues to be good Schole men.

The

The chiefest founder of them, and the only father that made their unnaturall concord for Diuinitie, as the author declareth, was Peter Lombard who is partly receyued of his children, partly refused, as the 26. errors (whereof the vniuersitie of Paris hath condemned him) declareth. From him the rest of the Diuines come. Some are of the faction of those that are called Terminalles; some Realles, some Formals, some Thomistes, some Scotists, some Occamistes: yet al these will be Catholique diuines, and in the truth, though they are thus in their factiōs deuided one agaynst another. Qui Thomam sequuntur, a Scoto & Gerson dissentiunt, eos penē pro Hereticis habent. They of Thomas faction disagree, both from Scotus and Gerson, counting them almost for Heretiques. And this thing they doe within the scholl walles very quietly, and brotherly: though they warre abroad, as Erasmus sayth. Sed quid futurum arbitramur, si Turcis vt Christum amplectantur. Occamios, aut Durandos, aut Scotos, aut Gabrieles, aut Aluāros proposuerimus? Quid cogitant aut quid sentiēt (sunt enim illi vt nihil aliud certe homines) vt audierint illas spinosas & inextricabiles quæstiones, de instantibus, de formalitatibus, de quidditatibus, de relationibus? presertim vt viderint de ijs adeo non cōuenire, inter magnos illos religionis professores: vt frequenter vsque ad pallorem, vsque ad conuitia, vsque ad sputa, nonnunq̃ vsque ad pugnos, inuicem digladiantur. Vbi predicatorēs pro suo Thoma, cominus atque eminus pugnantes. Minoritas contra subtilissimos & seraphic os doctores iunctis vmbonibus tuentes. Alios vt Nominales, alios vt Reales loqui &c. What thinke we (sayth Erasmus) would come to passe, or be done, if we, perswading the Turkes to

The faction of
the Popistes
Schools.

Erasm. Lat.

A mocke.

In Encheridij
Epistola.

The Pedegrewe

*The schole
doctrine.*

*The schole
concorde.
Frier Russh
moderator.
Tantara tans
tara tantara
tara.*

Homer. odys.

Christian religion, should offer them, the Occamistes
or Durandians, the Scotistes, Gabrielistes, or Aluaristes
to peruse? What would they thinke or iudge, (for they
are, as no more, so men) when they shal see these knotty
and vncleaneable subtilties, of Instaunces, of Forma-
lities, of Quiddities & Relations? Especially when they
shall see so much discorde amongst those their chiefeste
professours of their religion, that oftentimes they que-
stion hotely amongst themselves, euen to reprochfull
wordes, spitting one at another: yea, and nowe and
then, the matter come to fysses? There, vpon the one
side, the preaching friers, in their Thomas his quar-
rell, first skirmishing farre of wyth shotte: at last ad-
uauncing, set on to the push of pyke and handgrypes:
vpon the other side the Minorits coupled to their tar-
gets, shield and defend their most subtile and Seraphi-
call Doctours, nowe calling by the name of Nominals
nowe Reals &c. as aboue. Where so many factions,
sectes, & part takings are, all chalenging the name of
Catholiques: and of all, some muste lye, who can (ha-
uing care for his soule health) iustly commit himselfe,
to their credite? Seing they hauing so many factions,
neuer would open the same as yet, to the simple, to
whome it appertayneth to know, vnto what part, they
shall for reason and truthe sake encline. Howe daun-
gerously and with what care, ought we to take their
workes into our hands, or reade the same? But eyther
as Vlisses passed the Maremaydes, or else liued within
the Witches Circes dozes? Wherfore it were wel, to-
warde the discharge of their credit and simple dealing,
that those men that of late haue sayned names, and be-
lied sectes on others, should truly set so out their owne
in their proper termes, so as the simple may know the
schole

schole from the Church, or which part of their schole is of their Church. Of the doctrine whereof, Rupertus Gallus, a man of no lesse holinesse than gret learning, about. 300. yeares past, was by vision ascertyned, that the Diuines then, of their Church, were like vnto a man, that hauing at his backe plenty of good and hole some breade, not withstanding mambled a flint stone, that he helde in his hande. Now to returne.

But that the credite of Erasmus (that Phoenix of our age) may be without question (omitting Picus Mirandula, Nicholaus Clemangis, Catherinus Compianus episc. with others that find fault with these seas & factions of their diuines) I wil rehearse (returning to my place from whence I first departed) the opinion of M. Shacklock his Roffensis, which maketh mentiō both of the discord of the schole men, & heresse of their Diuines in this verie point. Hoc dixi propter Patres, quorum sententiam sequi malui, quam Scholasticorum. Cum in hac re mutuo sibi pugnent. Patres enim asserunt, neminem posse quicq̃ boni velle, sine speciali Dei auxilio, nec sufficere generalem illum influxum. Nonnulli contra Scholastici sic contendunt, hunc sufficere, vt quis absque illo auxilio bene moraliter agere, & bonum facere possit, non solum ex genere, verum etiā quod debitis vndique circumstantijs ornatum sit. At si Scholasticorum argutias aduersus Patres, admittimus, sequetur etiam, vt absque hoc auxilio Pharaō quantūvis indurati cordis fuisset, & ij qui traditi fuerunt in reprobū sensum, potuissent bene moraliter agere, mihi sane credibile non est. (that is) I say so, because of the fathers, whose iugement I had rather follow, than the schole men, the which in this poynte strue eche cleane contrary

In li. ante. 60.
annos edit.
Lutet.

The authour
of this worke
returneth.

In lib. contra
Luth. art. 36.

Roffensis a-
gainst the
Popistes.

The Fathers
against the
Popistes.

The Pedegrewe

contrary to other. The Fathers alleage, that no man-
nes will can wishe god wythout Gods speciall ayde:
and the generall influence, is not sufficiente thereto.
Contrarywise, many schole men, so reason, that the
sayde generall influence, is of it selfe sufficient, wyth-
out the same speciall helpe. So that mans will of it
selfe, is able to exercise it selfe morally wel. And to do
that which is not onely generally good, but also about-
ned wyth all kinde of circumstances. But if we shall
admit & allowe the schole mens subtilties, agaynst the
fathers iudgementes, it would then also followe, that
Pharao, although he had an hardened heart, and those
that are turned ouer into a reprobate sense, shoulde be
able likewise to doe so, which truely seemeth to me, not
to be credite woorthy. Thus farre Roffensis: who ma-
keth so playne the matter of the schole mens discorde
among themselves, and falsenesse of their opinions in
this point, as that I neede not further to instructe thee
thereof.

¶ Yet that notwithstanding, I thought it my parte
gentle reader, befoze I ende this poynt, to make thee
pryncipally to two things. One is, that although the schole-
men say, that man of his owne free will, can worke &
do that which is good: Yet for al that, some of them will
not graunt, but man for the entraunce into heauen,
must obtayne grace. Bycause, though his deede is (bo-
nū, tamen non meritoriū) good, yet it is not meritori-
ous. In this they go iust together with the Pelagians, as
out of the same authoritie of Hierome, ad Ctesiphon.
appeareth. But this is talked of, vpon the poynte of
thame: and as I may say at a deade litle. The seconde
is, howe that they goe beyonde the olde Pelagian, who
sayth, that a man hath neede, and is to be ayded and
instructed,

*Euen wyth
the Pelagians*

*More than
the Pelagians*

instructed, by the law, as is before in the same authority of Hierome alleaged. Contrarywise, they conclude, that he hath dictamen naturale, rectæ rationis, cui se possit naturaliter conformare voluntas. That man hath in him a natural instruction, of right reason, to the which, will can naturally conforme himself. As if thou mark, (to let others for brieseness passe,) Roffensis in the last authoritie, thou shalt well perceiue.

The first braunch of this rote is now to be intreated of: that is, their error and ignorance of originall sinne, which must needs be in the Church of both these Pelagians: bycause that they erre in, and be ignorant of the doctrine of man, his abilitie, and vnabilitie, as I may say, his pouertie and wealth. Wherout must needs come and proceede, the doctrine and knoweledge of his originall sinne and debte. This therefore is their error.

Pelagius per offensam præuaricationis Adæ, non totum secundum corpus & animam in deterius dicit hominem commutatum, sed anima libertate illæsa durante, corpus tantummodo corruptioni credit obnoxium. That is: Pelagius sayth that by the offence of Adams transgression, the whole man is not both in body and soule, chaunged and become worse: but that the body alone, (the soule remaining yet sound, and in his libertie vntouched) is subiect to corruption. In the which wordes, well mayste thou (gentle reader) see, that he is ignorant of originall sinne: bycause he erreth in the effect that followeth the same, the want of willes libertie. Judging Adam sound in himself, he thinketh that the same transgression worketh corruption, onely in the bodies of vs his heires: which he supposeth, we onely of the whole man receyue from him. And therefore

R. s.

false

Secundum
Conc. Auras
siac.

The Pedegrewe

falsely teach the soule his free will to remaine. For if they did knowe, that the soule of Adam, had after the fall, bene thereof utterly spoyled, they coulde (considering his wife was knowen of him, but after his fall,) not, but conclude: that we haue suche poore and spoyled soules, as we receyued of his ouerthrowen estate. Unless they wil say, that y^e soule commeth not (extraduce) of the roote of that running vine Adam. Of al which in deede it is most playne, that they are ignoraunte. The summe therfore of their doctrine which I meane here to note) is: that originall sinne, is not any thing in any of vs: but in Adam: (as touching the empairing of the power of mans soule) & yet they graunte, that we haue a blemishe or hindraunce thereby, which according to their true meaning, mai rather be called a punishment: that is, a banishment from heauen: & must haue entry of some other (for that corruptible bodies can not enter there, being in corruption, which they say we haue by Adams transgression) as afoze may appeare. And out of Augustine we may gather, y^e they taught man to be borne without sinne, so that then y^e first sinne, which in this life he committed, was his originall sinne. And then it must folow, that sinne is in vs, but by imitation, not propagation. Attend now gentle reader: for here according to my promise I wil ioyne the Popists doctrine: so, as in one word, both the errors shal appeare playne. The same Dominicus Soto (of whō before I spake) that worthy Hercules of the Popists, assaulterh egrely, one Albertus Pighi^o Campensis one of their most famous Goliathes, in this maner. Igitur sunt hoc ætatis, qui quamuis non omnia, partem tamen horum argumentorum contra vetustam opinionem opposcentes, ab ea defecerunt, dicētes non esse in singulis hominibus peccata

*Hilar. Arcla.
August de
reliq. Pelag.*

Epistola. 89.

*The Popistes
doctrine.*

*Soto agaynst
Pighius.*

*De natura et
gratia. li. i. c. 9.*

cata singula originalia: sed vnum illud quod commi-
 fit protoplastus: esse originale delictum cuius omnes
 rei sumus, & a quo denominamur peccatores. Horum
 primicerius Albertus Pighius, vir profecto & pius &
 doctus, qui nihilo secius malè de hoc audit, quasi pec-
 cata in nobis originalia omnino inficietur. &c. (that is)
 There is also of this our age, some that denye, though
 not all, yet part of the argumentes: who opposing a
 gainst the auncient opinion, haue reuolted thereto:
 saying that euery mans owne synnes, is not his origi-
 nall sinne: but only that one sinne, which our first fa-
 ther committed, is our originall sinne, wherof we are
 all guilty, and wherof we are called sinners. The En-
 signe bearer of these men is Albertus Pighius: a man
 truely both godly and learned: yet notwithstanding
 herein, is euill spoken of. As if he wholly should denie
 any originall sinne to be in vs at all. &c. In the which
 wordes it is manifest, that Soto iudgeth euery man to
 be pure and free from sinne, vntill he hath himselfe co-
 mitted sinne: and that counteth he the originall sinne
 of euery man. And condemneth Pighius, for teaching
 the contrary: namely, for that he sayth men are coun-
 ted sinners from the roote Adam. And therfore Soto
 agreeth with that last opinion of the Pelagians, allea-
 ged out of Augustine. But Pighius though he sayth(as
 Soto reciteth) that we are called sinners of Adam, as
 he sayth to Pope Paulus tertius. Cuius vnus reatu, om-
 nes constricti nascimur peccatores, a quo nos liberat,
 & absoluit regenerationis in Christo gratia. (That is,) *Controuersia*
 By the offence of which one Adam, al we obliged, are *rum Ratispor*
 bozne sinners, from the whiche, the grace of regene- *ensis con*
 ration in Christ, deliuereth and freeth vs: Yet vn- *trouersia. 1.*
 derstandeth he, thys naming of vs, to be sinners, *Ac iux. exē*
 la. y. bozne *plar. apd. Cas*
rol. Iul.
Lutet. impress
su. An. 1549.
Fol. 32. b.

The Pedegrewe

Ibidē. Fol. 8. a.

Ibidē. Fol. 9. a.

*Discord of the
Doctors for
original sin.*

*Lib. 2. distinct
30. q. 2.*

*Peter Lomb-
bards opiniō.
Anselm. opin-
ion.*

*Lib. p̄dict.
Fol. 2. a.*

bozne sinners, obliged in Adam, and to haue neede of the grace of Christ: none otherwise. But that it, which was culpa in Adam, is in vs, rather poena than culpa. Wherein he agreeth with that opinion which is firste appoynted to the Pelagians. Unlesse he be contrary to his conclusion. Sed vnde carentiam eius iusticie, aut ad- ultis nobis, aut paruulis propriē peccatū demonstrant, & nos esse debitores illius iusticie, nihil habent. Immo id ipsum euidenti veritate aduersatur. But howe it shoulde come to passe, that the wante of that originall righteousness, should be either of vs that are of yeres, or to the babes counted properly for sinne, and that we are debtors thereof, they can not shewe. Yea, the same is rather contrary to the manifest truth. Unlesse he be contrary to his conclusion, Nulla lege posse paruulos obligari. Fol. 8. or to any other of his conclusions in the first. 31. leaues, (which if he be) or else vnderstand not himselfe (as it is most like) then must some take the payne as a good Consfable, to agree that eluſhe skull with their braynes. That muste not be Biell, although otherwise, he hath taken great trauayle. For Peter Lombard (one of the soundest of all the reste) who sayth and that well, that originall sinne, is a disease of our nature gotten from Adam. &c. Also for Anselmus whose opinion is, that it is wante of originall righteousness. &c. To accorde them, eche with others, as also D. Alexandr. Scotus, Thomas, Bonauenture, and diuers other, agaynst whome, that godly Pighius & woꝝ Goliath standeth. Othertwise thinking as wel of them selues, as Pighius did of himselfe, they must deuise something, of their owne braynes as he did: bycause their Church hath not determined the same. As Albert Pighius sayth in these wordes: Quid verò sit ipsum peccatum

peccatum originis, & in quo consistat eius propria ratio, ecclesiastica definitione certum non est. &c. that is, Our Church hath not yet determined, what originall sinne it selfe is, or wherein the proper reason thereof consisteth. God woteth, there must needs be small knowledge of our iustification in Christ, when their Church preacheth not a certayne doctrine, of the first growing and arysing of our accompt, nor teacheth what or how much therby it is. For as they acknowledge not y^e bondage of mans will, ne yet the impairment of his whole nature, sithens the fall: so likewise, they both erre in the doctrine of iustification. But first the olde Pelagians, thus as I can briefly gather out of S. Augustine.

Iustification.

Dicimus inquit sanctos veteris testamenti perfecta hinc Iustitia ad æternam transisse vitam, id est, studio & obseruatione virtutum transisse. We saye, quoth the Pelagians that all the Prophets, Apostles and Sainctes of the time of the olde Testamente, haue departed hence and entred into the everlasting lyfe by perfecte righteousnesse (that is) by the endeuor and keeping of vertue. In sume therfore this is their doctrine, (as I may gather the same out of saint Augustine in both those places alleaged) that Iustification is a certayne vertue or qualitie in our selues, by the which, we are in our selues iustified, and not all onely in Christ.

Lib. 1. contra Litteras Pelag. c. 21. Lib. 4. c. 2.

To the which verie well the Popes Church & doctors agree: & especially the generall councell of Trent holden Anno. 1547. As Ruarde Tapper the Deane of Louaine (of whome before we spake) testifieth thus. Quare rectissime definitum est in concilio Tridentino: sessione quinta, capite. 7. Quod cum iustificamur, non modo reputamur, sed verè iusti sumus & nominamur, & Anathema eū censit, qui inherētē iusticiā negat. A-

The Popishes doctrine. Tomo. 2. art. 8.

Fol. 30.

K. iij.

liqua n-

The Pedegrewe

Fol. 37.
Ruard fight
with
Pighius.

liquanto post, Ex quibus patet, quod nullā habet probabilitatem doctrina Alberti Pighii, qua dicit quod in Christo iustificamur coram deo, non in nobis: non nostra, sed illius iustitia, quæ nobis iam cū illo cōmunicantibus imputatur. That is. Wherefore the generall cōcell of Trent hath most perfectly determined in .5. session the. 7. chapter. that when as we are iustified, we are not so onely reputed, but we are truely iust and so called. The same generall councell holdeth him accursed, which shall deny, that righteousness sticketh not in vs. And somewhat after he sayth. Whereout it appeareth, that the doctrine of Albertus Pighius, hath no probabilitie therein. In which he sayth, that we are before God iustified in Christ, and not in our selues, nor by our owne, but his righteousness, the which is now imputed and reckened to vs, that holde in communion thereof in him.

Lusitanus as
gainst Pighi.

Also the sayde Lyriensis the Popes Achilles before spoken of, assaulteth the same Pighius in the same his worke before mentioned, defending the same error of the Pelagians against Pighius, as Soto for originall sinne, and as Ruarde last before, for the point of Justification was. After this sort. Hunc errorem ex parte secutus est Albertus Pighius, qui sicut prius docuerat, omnes homines peccatores nasci in Adam, non quasi aliquod proprium peccatum seu culpā contrahant in seipsis, sed ex sola imputatione peccati Adæ. Ita posterius docuit homines iustificari in Christo, formaliter à peccatis, non per aliquam iustitiam, quam in seipsis accipiant realiter, sed per solam imputationem iustitiæ Christi. Id ergo asserit Pighius, simul docens cum Caluino, quod in Christo, iustificamur in deo, non in nobis, non nostra, sed illius Iustitia, quæ nobis cum illo,
iam

Lusitanus
and Pighius
vnderstand
not Pighius
alike.

iam communicantibus imputatur : & quod propriæ iustitiæ inopes, extra nos in illo doceamur iustitiâ quæ-
rere, à cuius iustitia per imputationem sumus iusti. &c.
That is Albertus Pighius soloweth this error after a
sorte. Who as before he taught, that all men are bozne
transgressors in Adam, not as though they did worke
any fault, or speciall offence in themselves, but onely
by the accompting of Adams sinne to them : Euen so,
last of all, he hath also taught, that men are in Christ
formallie iustified from their sinnes : and not by anye
righteousnesse, which they in themselves really receiue :
but by the only accompting of Christes righteousnesse
vnto them. That is the same which Pighius ascertey-
neth, and together with Calvin teacheth: that in Christ
we are iustified in God, not in our selues, by hys & not
by our righteousnesse, & which is accepted ours, parta-
king therof in him: & that we lacking righteousnesse of
our owne, are taught to seke the same without our sel-
ues in him: by whose imputed to vs, we are made righ-
teous. &c. In which fray that Lusitanus & Ruarde haue
against Pighius, it is euident, what they defende :
namely, that man is iustified in himselfe, by himselfe
and not by Christ, in Christ, as Pighius sayth. Where-
fore by al likelihode, they holde him accursed, by the same
councell of Trentes authoritie. But of what force their
curse is, they being Pelagians, Pighius (as I gesse)
foresaying, spared not to speake the truth, in this point,
as in the same his foresayde worke, in secunda contro-
uersia, may appeare.

He beliethe
Caluin.

If thou arte minded to see moze of their discorde
reade M. Sententiarum distinct. 19. Li. 3. 19. Tho. super
6. 2. ad Cor. sup. 11. super. 1. Cor. 1. sup. 3. c. ad Titu. lect. 1. c.
ad Timoth. c. 1. lect. 3. super. Jacob. 2. In the which pla-
ces,

Fayth iusti-
fieth.

The Pedegrewe

ces, the sayde maister of the sentences and S. Thomas proue, that Sola fides, sayth alone iustifieth. Such a mightie God is our God, that openeth sometime the Diuels mouth, in those whome he doth possesse, to confesse the truth: yea if Balaam be blinde with the affections, the mouth of his Ass.

Coluthians.

Lib. 2. tomo. 2.

Har. 69.

Lib. 1. c. 4.

Har. 65.



Piphanius speaketh of one Coluthus an Heretique, whose scholars were called Colluthiani. Also Theodoretus, speaketh of the same name: which sect I thinke is the same that Aug. remembreth. These men taught as the same Augustine sayth, Deum non facere mala: contra illud quod scriptum est, Ego deus creans mala: that God did not work the yll: contrary to the saying that is writtē, I am the God, that worketh the euill. This doctrine doth Stapylus and Stapleton, teache in the explication of their Arbor, and in their booke.

*In the table of
Luthers of
spring.*

Gnostiques.



Bout the yeare of our Lorde 137. as Nicephorus, Eusebius and Theodoretus Cyri Episco. do witness, one Carpocrates did (among other Heretiques) first spring, of whome, Eusebius sayth, the sect of the Gnostiques did arise. Of which minde

minde also Irenæus is. The horrible doctrine and fylthie maners of them was vniuersallie suche, as that we iustlye maye iudge, the Popishes to be extraught of that house and lygnage. The thing notwithstanding that I intende to match, & set them in biewe eche with other, is the maner and rite that they vled, whereof both Irenæus & Epiphanius speake: that they had Images painted, and also cast of Golde, Silver, and other mettall. Whereof they sayde some, were the Images of Christ, made vnder Pontius Pilate, according to our Saviours lykenesse. Some, the Images of Plato, Aristotle and Pythagoras. Besore those, vled they to doe reuerence, after the maner of the Heathen. What the maner and doctrine of the Popishes, in this case is, the booke of master Docto: Harding and M. Martiall, so euidently doe declare, as that (it concurring with the practise of the Church, wherof no man is ignorant) I neede not to rehearse any wordes more speciall, than euen so to referre the, to the same writers. This heresie hath had so good successe, that euery Realme hath their speciall Idoll, as S. George and S. Denise. Euery corporation his, as the Marchaunt Taylors of London, S. Iohn Baptist: the Grocers, S. Antelme. &c. and euery man his speciall, and that for euery miserie and euill.

Anthropomorphites.



Certayne Syrian called as Epiphanius sayth Audius, or as Theodoretus sayth Audæus (Augustine calleth them Vaudianos) dyd solue this errour vnder Valentinian the Emperour: or else in the

L. j.

time

Heres. 50.
Lib. 4. c. 10.

The Pedegrewe

time of Arius and Councel of Nice. The Monkes of Egypt were fauourers of this heresie, who of the same are called as in their blazon. They taught that God had the shape of man, and was in limits and members comprised as man is.

Theodor. Ibid.

Though the Popisses teach not in their pulpettes this doctrine, ne yet in their volumcs: yet how grosse so euer this erroꝝ is, in their dedes teach thei the same: which is the second kinde of preaching. Who hath not seene the picture of God the Father alowed, paynted, carued, cast and so forth, occupied in their Churches, and worshipped?

Chazinzaries.

Nicephor. lib.

18. c. 54.

These Heretiques, spring from those that are called Monosophyte with whome they in al things agree. But are worshippers of the Crosse, and therefore are called Chazinzaries of the Crosse: which among the is called Chazus. In our dayes these may be called Martialistes of M. Martiall. Agaynst whome and his heresie, biewe the learned aunswere of M. Archdeacon Calfhill: and for the popish crosse consecration, loke in the Chapter Saincters.

Angelici.

Aug. Her. 39.

There certayne Heretiques, inclined (Augustine sayth) to the vvorshipping of Angels. Which secte though in Epiphanius time were woꝝne out, yet the Popisses haue receyued the same, as S. Michael the Archangell his feast declareth.

declareth. The office of which day, appoynted in the Popisches Church, serueth for the honour of all other Angels: as Bilethus in his Rationale Diuinorum declares: who calleth it the feast of all Angels. c.154.

Collyridianes, or Mary men.



Here were certayne Heretiques so called, as Epiphanius recorderth, who remayned about the partes of Arabia. They were earnestlye gyuen to the honouring of our Lady, and vsed at certayne prescribed times to spred a cloth vpon a stole, and therevpon to set certayne great Loanes, called Colluridas to the same ende. With these heretiques the Popisches agree. In that they catholiquely or generally worship our Lady, as vsus Sarum bindeth them. And particularly, as they were wont on Mydsommer, to haue light, and the table spred and furnished with great Loanes, and victualles all night long, before the Images of S. Iohn and our Lady.

Lib. 3. c. 1.

Har. 79.

Messalians.



Vnder the raygne of Valentinian, the heresie of the Messalians did sprout forth, as Theodoret witnesseth. They taught that Baptisme, shaued from the recepuers, their sinnes like a rasour. This, is wote to the Popisches doctrine, that Sacramentes conferre grace. With these Messalians S. Thomas Aquinas doth agree in these wordes: Per Sacramentum Baptismi omnia tolluntur. &c. By

Lib. 3. 4. de

Har. fabulis.

L. y.

the

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Cap. 2. & 3.

the Sacrament of Baptisme, all finnes are take away.
D. Smith also in the second booke of his buckler, concludeth therein.

Valentinians.

Lib. l.c. 18.

In the yeare of our Lorde .146. or there about, did this secte swarme. They bled (as Irenæus sayth) after baptizing of their schollers, to poure oyle on them. Hence the Popistes learned their lesson also of the like practize at Baptisme.

Sarahaites.

These were auncient Heretiques whose fashion was to abyde in caves, rocks & towdes, clothed with Skinnies of beasts, and girded with withes. And wandering barefoted, bled to the thornes at their girdels, to knocke them as they went, upon their bare heeles. Those were examples of the Popistes Pilgrimes and Flagellatores: euen as they are to vs, the example of the Sarahaites. Agaynst whome S. Augustine ad fratres in Heremo.

Ser. 21.

Apostoliques.

Hares. 40.

Saint Augustine doth make mention of these Heretiques. But marke (gentle reader) I praye thee, howe duely this kinde of Heretiques challenge

challenge birth right ouer the Popiffes. Compare the
chilozen by this their parente. The Father chalenged
arrogantly aboue all other, this name Apostolique.
The Childe thundereth it out, and wil haue no Peere:
Also menaceth in the name of Peter and Paule. The
Father would not admit to his communion, Donkes
and Priestes married, or possessing any thing for their
propre goods (as the Church of Christ sayth Augustine
hath many.) The Childe diuorceth them and suche as
were once of his communion, he thrusteth them out
therefore. If the Childe doth not resemble the Father:
if he degenerate: or if he be any thing vnlike him, it is
in that, he is ouer the shoes in his fathers humor, and
more egerly feedeth the same.

Catharistes.



Certaine Heretiques (after S.
Augustines minde) that suppose them-
selues the holier, because they marrie
onely once. This doctrine the Popiffes
teach in the Decretals, S. Thomas in
the summe, and D. Martine in his booke.

Her. 38.

Lib. l. tit. 20.
Parte. 3. q. 66.
in addition.

Marcionistes.



Marcion is the name of Marcion,
of whome (among the rest) Epiphanius
writeth, and (amongest other thinges)
witnesseth of this rite of his Church:
That vvomen did Baptize. The Popi

Tom. 3. lib. 1.
Her. 42.

l. Parte. trac. 2
c. 4.

L. iij.

Res

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thes agréé therewith, the practise declareth. And loke
Manipulus Curatorum, for the doctrine.

Sodomites.

It is not to be thought, that the
people of Sodō, haue not their offsprīng
in this age. That do exercise both Bug-
gery & vvhoredome: & that as no fault:
or at the lest, as a light one. The which
thing þe Popists haue don, although not
in wrytīng, yet in dedes, and that commonly. And to
let specīall factes ouerslippe vs. The Statutes Annis
regni Regis. H. 8. 25. 28. 31. made and continued agaynst
Buggerie, after that in. 32. of his raigne made perpetu-
all, declareth what both the Prince & the Realme fea-
red. &c. And let wise men construe to what reason and
purpose, so good an estatute was. i. Maria repealed. And
as for whozedomē, the worlde knoweth, whilste the
stalles of those geldings stode, what filchynesse hath
bene there. The cleansing of sinkes, baulkes, and such
like places bewrayed it not a little. Yea, about. 3. or. 4.
yeares past, at the spoiled house of Waltham Abbey,
there was found out a trough mured in the wal of the
Abbots oratorie, full of yong childzens bones. Un-
doubtedlye, although the Cannons call whozedomē a
trifling sinne, yet they esteeme murder moze.

Bysleepers.

As certayne kinde of Heretiques, as
M. Staphilus and Stapleton talke of: and are
such

such, as for tender loue of pure holinesse and Angelical
virginitie, haue their ginnies and close wheeles in the
wal, to tourne their Lordes Cokes into the roustes of
their Ladies Hennes. Of the which, the Countie Pala-
tine speaking of the Norbertins, giueth example to this
effect. Least the Monkes should lacke the ribbe vvhich
once God toke avway from man, and after restored a-
gayne vvith greater gayne, they builte nigher their Co-
uent, an house of religious vvomen, vval to vval: and
called the same Paradize.

*Libr. Monast.
Germa. c. Cels
la Dei. Fol. 35.*

Lady Liers.



These come of Scotus, and Franciscus
de Marionis, both in one heape deadely
helping our Ladie: in that they say, she
was borne without the vncleanenesse of
originall sinne: whose confutation reade
in Cardinall Caietane.

*Tom. 2. tract. 2
c. 4.*

Lady Dawers.



Although the history of our Sa-
uiour Christes precious death and pas-
sion, and the necessary circumstaunces
therof, is by all foure Euangelists tru-
ly set forth, in the testament of the same
our only Redemer, and as wholly ther-
in taught, as our saluation requireth: yet this notwith-
standing, the superstition of the Popishes, is come to
this ripenesse, that they dare presume to adde a Codicil
to the

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To. 2. tract. 13.

to the same Testament. The which containeth, howe
that at such time as our Sauoure fainted, vnder the
heauy Crosse (the burthen whereof Simon Cyrenæus
shoulders after that felt, euen to the place of Christs
Life and Death) our Lady there fainted, and fell in
lowne to the grounde. In which place a Church was
built. And also from Passion Sonday vntil their Palme
Sonday folowing, they (which belike will doun our La-
dy) kepe a yearly feast. Agaynst the which see Caietane.

Mercy Marrers.



To. 1. tract. 20.
9.1.
Ibidē. trac. 23.

Here as Dauid and also Hierome
say in the Psalm: Abyssus Abyssum
inuocat: One bottomelesnesse cryeth
out vpon another, appoynting God to
be a bottomelesse mercie. And in an o-
ther Psalm Dauid sayth: Si iniquita-
tes Domine obseruaueris, quis sustinebit? Etenim a-
pud te propiciatio est, & copiosa redemptio. &c. Lord if
thou shalt marke iniquitie, who shall holde out? But
with thee there is pardon, and plenteous redemption.
The which places (omitting further authorities) doe e-
uidently declare, that God will not for his debts which
appertayne to oure credite, call an audite of the vtter-
most farthing. Yet contrary to this most comfortable
doctrine, the Popisses teach: that he will caste vs into
pauise, vntill he hath the laste penny of his duetie. As
Caietanus witnesseth in these wordes. Poenam canoni-
cam poenitentibus iniunctam si in hac vita non imple-
atur, exolui oportet in alia futura vita. If the Penti-
tent doth not in this life pay his penance, it must be
payed

payed in the life to come. A molle pestilente and vglie heresie, which they learne of the Diuels : who say, that after they haue a certaine time in exile and punishment satisfied for their sinnes, they shall retourne agayne to Ioy : Where then is manifolde mercy, if paynes are price of our pardon :

Plenarie Pardoners.

These arise of Franciscus de Marionis, who teacheth, that the sinnes for which we stand bounde, either in this life or in Purgatorie, maye by the Pope, of his owne authoritie and plenarie power be pardoned. This Heresie is confuted by Caietane.

Plenarie pardoners.

Tom. 1. tract. 8.

Fayth Flyghters.



Hereas S. Augustine sayth : Quia & Baptismum quod semel adhibetur per fidem mundat. For Baptisme also once ministred, doth cleanse by faith. The which reason ought also of al other sacraments to be vnderstood. Yet notwithstanding the same, the Popishes haue a sacrament of Confession, (if it be a sacrament) in the which they wil not haue faith necessarily exercised, as Caietanus sayth : Non est necessarium Poenitentem ipsum habere fidem se esse absolutum. It is not necessary that the Penitent himselfe should then haue beliefe that he is absolved. Vnto this also doth M. Hosius Hatchet agree. By which doctrine it is euident, that

*De verbis dno
mini secundum
Lucam.
Ser. 30.*

*To. 1. tract. 18.
9.4.
Fo. 32, b.*

¶.

that

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that they fray out of the consciences of men, all liuing sayth, wherby the liuely application of the sacraments of the Church of Christ, is atchieued and wrought.

Prophaners.



Whereas our Saviour hath committed to his church, vnder the name of the keyes of Heauen, the sentence of excommunication, thereby to admitte or seclude any man from the kingdome of God: the which (as Augustine declareth) ought not to be done for every light cause, to the contempt thereof, neyther as an occupation or custome: but (as Chrysostome also sayeth) of great loue and as a constrained dedde: yet not withstanding, how the Popistes prophane the same, it is euident. For as the fowle in the play, doth lightly vse his dagger to euery trifles and lest, so they (as plainly appeareth by their Camera and Consistorie, which is their stage) doe. The which doctrine, they drawe out of their Cannons. Lynwood de sententia excommunicationis, and such like places, wherby they haue it of like estimation, as Aescopes frogges their beame. In that, is it not to prophane it?

Saincters.

As it was very straunge in the Primitive estate of the gospell, to haue or see any Images, so was it much more straunge, to haue any creature called on in prayer. And in the policie and common wealth of the Jewes, the same was wholly abhorred.

Lib. 3. c. 2. con.
Literas. Pars
menian.
Ser. de Anas
shemat.

c. ult. & aucte
Dei. pris.

red. Neyther was that maner in the beginning of the church, vnder the lawe of nature. For as Salomon sayeth: Rich men becomming tiraunts ouer their berlings and subiectes, appointed in those dayes of idle wealthinesse, their dead childzen and friends to be worshipped: and for the memorie of such, erected Images: neyther had euery one an Image that would, but such as the rich and mightie men (whom I might call Nemrods) accorded on. This custome so grewe on, as, not only it was þe nourisher of Idolatrie, but a meane that common treasures were augmented: by reason that the licence giuing of erecting suche Images, belonged to the Senators. &c. As for example, in Athens & Rome. This practise þe tiranne of Rome hath (although in dede clarkly cloked) left in the Decretals. And in Innocentius to this effect. Although that euerie man may pray to any man departed this life, of vvhom he had opiniõ of holynesse in the tyme of his life: yet appertaineth to the Pope to saincten (for by this he had gret reueunes) and canonize those, that shal be vvorshipped: be it eyther by publique or priuate office or seruice: or by publique and hallovved Image. If thou markest (gentle reader) this marchaundize of the Pope, thou shalt apperceue, how gaine hath plucked into the church, the abuse of the olde Gentiles. And here I will anere (according to my promise) the maner of consecration of the crosse (although it semeth to serue rather for þe place of Chazinzaries) for this ende, that by it, which seemeth most out of doubt and feare of superstition, thou mayest see, how in the residue of Images and this, they in their consecrating, serue superstition, and not memorie of their pretended miserie. If the priest be not at Masse, then he muste put on his surplice and stole,

Sap. 14.

Tit. de reliq.
et. venerac.
sancto.

Ps. 11.

and

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*Exsacerdot.
Romani vsus.*

and begin thus : first sprinkling it with holpe water. *Adiutoriū &c. domine exaudi &c. dom'n⁹ vobiscū. Ora-
to :* Let vs pray. We pray thee O Lorde holy father al-
mighty and eternall God, that thou vvouldest vouch-
safe to bleſſe this vvood of the crosse. That it maye
be an healthfull medicine to mankinde, a massiuenesse
of faith. Also a comforte, protection and defence a-
gainst the cruel dartes of the enemies. Through Christ
our Lord. &c.

Let vs pray.

Bleſſe O Lord, this thy crosse, by the vvich thou
haſt berefte and taken the vvorld out of the pos-
session of the Diuill : and by thy death haſte overcome
the informer of sinne, vvho reioyced in the first mans
trangressions, concerning the forbidden tree. Bl-ſeſſe
also O Lorde and make ho-ly this seale of thy holpe
passion, that to thy enemies, it may be a let, and to thy
beleuers make it a perpetual succour, amen. Then ho-
lpe water must be cast once yet againe, with this pra-
per. Let this vvood be sanctified, in the name of the
Fa-ther and the Son-ſne, and the holy -ghost, that
ſuche as pray and bove for the Lordeſ sake before this
crosse, may find health to their bodyes and ſoules, tho-
rovve Christ. &c. Amen.

Catholiques.

Be thoſe that ſo diſcant out of harmo-
nie vpon this worde Catholicos, that they will
haue thoſe people their Church, who are & mul-
titude

rude and most vniuersall number. Which is as much in consequent to say, Whores, Baudes, Sodomites, Infidels and al that vvalke the broad vway. This is in e- nery of their mouthes.

Visiblers.

Be those that holde opinion, that the church of Christ, is alwayes visible, and to be discerned of the worlde, and is neuer hid from the view of man. This doctrine the authoꝝ of the ap- pologie of priuate masse hath.

Mysterie Mongers.

Be of Durandus, that interpretateth vweathercocks, belles, cappes, and tippets, to a misterie and secret sense. Loke in *Rationale diuinorum Durandi.*

Aaronistes.

Bise of Pighius Hierarchie, that wil haue the ministerie in the Church of the Gospell, be after the fashon of Aaron his Leuiticall order. *Lib. 2. c. 4.*

Popistes.

Be those that saye, the Pope can not erre from the fath : as Pighius hath taught in his Hierarchie, *Lib. 4. c. 8. in fine.*

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Pigh. against
Caictane.

Hierarchie, condemning Cardinall Caictane. There-
foze obey they his commaundements, with uttering
his spirite, and weare his liuerie coates, be he neuer
so farre distant from their territoze.

Gospell facers.

Pighius lib. 1.
6.4.

BE those, that by crying out on the auc-
thoritie and name of the Church, disgrace the
gospell, and diminish the authoritie thereof.

Politique Popistes.

Sozo lib. 1.



Be those, that wil all men, one-
lye for temporall and worldly causes,
uniformitie, and comely sight, to com-
pose themselves to their manner and
fashion of religion. As in time passe
Iulian the Apostatate in his dayes did.

And in Germanie the Interim.

Coniurers.



Any of the olde Heretiques hold
opinion, that all creatures, as well the
onely Vegetative, as reasonable, are
naught. Some say, they were created
naught. Some say, they are unholy, be-
cause they are the dwelling temple of
the Diuel. &c. The Popistes have this doctrine: as the
fruits of their practise do declare. For they coniure the
Diuell,

Diuell, out of the creatures that they vse for their seruice. Wea out of the childe, that come to baptisme thus, after the maner of the Church of Rome. I coniure thee vncleane spirite, In the name of the Father, and of the Son, and of the holy ghost, that thou goe out and departe from this seruaunt of God. &c. And this deede, agreeth with the doctrine of S. Thomas. But perhappes thou mayst be seduced in this confuring case, for that ignorantlie thou mayst suppose, that childe borne vnperfect, (because of the propagation of sinne originall in them,) haue the Diuell in them. Wherefore to make the case plaine of their diste. I let thee here another confuring practize, that they vse of creatures, in whom sinne neyther is by propagation nor imitation, and of such whose nature can not sinne. I coniure thee thou creature vile, by God the Father Almighty, vvhich made heauen and earth, the sea and all that is therein. Get thee hence and flye away all thou povver of the enimie. All armye of the Diuell. All incurfion and all fantasie of Sathan, from this creature of oyle, that it maye be to all those that vse the same, health both of minde and bodye. In the name of God the father &c. This their practize bewrayeth their doctrine.

Ex sacerdos
sal.

Hallowers.



Of the aboue sayde heresie of Coniurers, doth this procede: that the creature after the comming out of the Diuell, is to be halowed. For the which cause, the Popish prieste in baptisme, doeth bealch or blowe on the childe: smere

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smere him and poulder him, that the Diuell coniured out, should not retourne againe. As S. Thomas in the place last before alledged, teacherh. And Epistola de consecratione &c. per totum. Dist. de consecratione.

Creature Swearers.



2.2.9.89.47.6

Here as Ieremie by the spirite of God, reprehendeth the Israelites for swearing by creatures, the Popistes notwithstanding doe teach, that it is lawefull to sweare by creatures: to swæte, bpō reliques, a consecrated host, and suche like: as S. Thomas, and the Decretalles binder a speciall title, do declare.

Tyme Seruers.



Be those, that serue not all the yere, but some parts therof, with their Matrimonic Sacrament: and that is, for the hatred they bare vnto it: appointing more holinesse in their time, than in matrimony Gods holy institution, this is common & needeth no reciting of authoritie.

Formalistes.

Be those, that teache formes, and ydle apparayling of things, with maners and circumstances, that edifye not, but are impertinent,

nent. As in building of a Church, that the first stone muste be layed by the B. and that they must cast holy water ouer the ground. Also, that the first stone must haue a crosse grauen on it. That the head therof stand to the east: and an infinite number of such like toyes. Furthermore in orders giuing, that no patche of the prating (I woulde saye of praying) be omitted. For the orders are not giuen: And so like happeneth if their toles of that toye, be not touched: as Caietane sayeth, and also Ray.c. Veniens de presbit. non bapt.

Dyrrand.lib.1.
c.1.2.

Ex. de tempe
ordinando.

To.1.Tract.26

Primacers.



Re those, that teache the Pope to be Lorde ouer the whole world, glo. et doct. in prohemio. f. And that he may absolue any man from his alegeaunce, promise, debt and dуетie, of his (as they call it Plenitudine potestatis) maere or full power: whether the same be, of subiectes to their Princes, or wife to her husband, or such lyke. Inno.art.9.q.3.per principalem.C. de qua. prescript.L.Bene Azenone.C.de praci.Imp.1.quoties.Linwood tit.de sententia excommunicationis. Caietane. Tom.1.tract.25.

Simoniackes, or quid vultis Dariers.

P.s.

Are

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Be they, that for money breake
all discipline of the Church : and do let
sinne, and y^e punishmēt therof be ouer-
passed. Whereby riche men may sinne
payne lesse, but poore men shall be pun-
ished. I may liken thē to the hunters
of the Castor, that perillous beast. For when as those
hunters find the Cueles or genitals of the beast, which
he purposely byteth of for his sauegarde, they let the
noysome body goe, for the filthy parte : Euen so, besy-
des that, that the Popistes for the crimes of such offen-
ders, take of their filthy Mammon so greate a grype,
that nowe and then they leaue them gelded of their
good : yet notwithstanding, bycause the noysome na-
ture is not corrected, the man stil following the same,
falleth into their handes : and then hauing no moe ge-
nitals to lose, must satisfy in body, who afore by pursle
escaped. The doctrine of this Heresie is taught in the
Decretalles. And it shall be necessary to annere some
parte of the wares of the Pope, and price thereof, as
they goe for, and are solde in his shoppe or Camera at
Rome.

*Ex. de poenis
& remissi.*

Lecherie.



Wardon for Lecherie done by a
Clarke, whether it be eyther wyth a
Punne, in or without the Cloyster, or
wyth one of his kinne, or alliance to him :
or wyth his God daughter, or any other :
he shall pay aswell for one as for all these together. 36.
Turnois and 3. Ducats : and therwith be dispensed to
haue.

*A reasonable
chapman.*

hane orders and benefices ecclesiastical. But if among these crimes, he aske a pardon for Buggerie (the sinne agaynst nature) or done with beastes, so that he may then be also dispensed for orders and benefices, the price then is. 90. Turnois. 12. Ducates. 6. Carlines. If onellie pardon be asked for the sinne agaynst nature or done with beastes, with a dispensation and inhibition, he payeth. 36. Turnois. 9. Ducats.

A pardon for a Nunne that hath often played the good fellowe both without and within the Cloyster, with a clause that shall enjoy the dignities of that order, yea to be Abbesse, the price therof is. 36. Turnois. 9. Ducats. A pardon that a priest maye kepe a Concubine in his house continually: and retaine his benefice and orders also, is had for. 21. Turnois. 2. Ducats. There be like cases in lay men.

Murder.



A Pardon for the sonne that hath killed his father, his brother or sister, is in euery of these cases al one. 4. Turnois. 1. Duckat. Carlines. 8. If the father or mother kill their owne childe, the price is no more but so. If a woman drinke to destroy hir childe, the price is. 4. Turnois. Duckatte. 1. Carlines. 8. Thus I might procede for all sinnes done agaynst the x. Commandements of almighty God: agaynst counsels, Synodes, Decrees, & Decretals. But it shall suffice to touch this, and omitte the other for briesfenesse sake.

P. li.

Patrinet

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Patrines.

Lib. 5. i. tit.

Be those that contrary to the commaundement of Christ (to wete, put by thy sword Peter into thy sheath) teach Peter to drawe it againe : and make of sheepe keeping Peter, a temporall Magistrate, Lozde and warriour. Vide Pighium.

Armurers.

Ave those that teache men to defend either body or soule : and to arme theselues with creatures. As a halowed written gospell, the length and breadth of the nailes & crosse : a Masse : a Fryers Cowle and suche lyke. For the proufe of the written gospell, of the nayles, the worlde doth know it very well : and of those same are in my handes to be seene, yet : for more proufe, loke the Breuarie of the Franciscanes : Among the which I finde this, Franciscus rogauit deū et impetrauit, vt nullus in habitu, possit male mori. S. Frauncis asking of God, obtayned of him, that none clothed in the holy habite of his order, should dye an euill death. Again. Quicquid homo edidit post auditionē missæ, magis proficit & cōuenit Naturæ quā ante. In auditione homo non senescit, nec debilitatur : sicut ex ligno vitæ, Adam non infirmabatur, nec vitæ eius breuiabatur. Whatsoeuer a man eateth in the daye after he hath heard masse, it shall doe him more good, and better agree with nature, than before. Also in the time of Masse hearing, a man shall
neither

neither were weaker, nor elder, no more than Adam (marke their ignorance of scripture) by eating of the tree of life. As touching suche kinde of harnesse and Philtres the Basilides, Carpocrates, and suche other Gnostiques, were occupiers and deuisers: of whome Eusebius writeth. So likewise Theodoret and Epiphanius.

Lib. 4. c. 7.

Spirituall kindreders.

If thou gentle reader, loke in the Ambrey of the Popes holy wisdom, in the title de cognatione spiritali, thou shalt finde out a spirituall kindred (so the title doth call it) which groweth out of two contrary rootes: the flesh and the spirite. A meruellous thing it is to see it, for two reasons. First in this: that as the mother which bare the childe (the throwes of whose trauaile maketh the birth certayne, which is as it were preaching of Patres truth) is of the kinde or bloud thereof, after the manner of a mother, and therefore enioyeth the same Natural name: Euen so, by the doctrine there taught, the sureties that holde the childe at baptisme and bishopping, are forsooth Pater & mater spiritualiter. Father and mother spirituallie: And their children are brethren and susterne to the babe baptised. Yea and as a speciall case in the same title declareth of Lotharius and Theberga, the wife of the man who was suretie, is of kinde (though she Christened not the childe) to the same childe by husband christened: and can not (which is the second maruell) marry with the Father of the same babe, they both being free from their first marriages,

*Brother not in
Christ but
Pope.
c. Martinus.*

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ages, no more than the spiritual childe can, with any of his godfathers or godmothers childe. The dreame that they builde this on, Panormitanus in place before alleaged doth saye, is : Nisi quis renatus fuerit ex aqua & spiritu sancto : Except a man be bozne of water and the holy ghost. Wherein thou mayest see, how like blinde Sodomites, they grope after a netwe kindred, and forget the very birth in the holy ghost, who is the wombe for the childebirth of the Church. Which netwe birth in these wordes ment, sich it cometh not by the suretie, but rather by the water : and not alone by the water, as the worde (&) declareth, but chiefly by the spirite, which in the outwarde sacrament is to be looked for : marke whether they minde any thing else, but an holy (I wil not say superstitious) tyrannie, a craftie hindering and contemning of matrimonie : and an esteeming and worshipping of Elements. And besides this, in sequestrating this kindred from matrimonie, they euidently declare, that it is not Christes spirituall kindred, which the holy-ghost worketh in all the faithfull, without the which it is not lawefull for any of the same stocke to marry. For S. Paule sayeth : Nubat, sed in domino. Let the woman now a widow marry, but in the Lorde : that is, with a spirituall brother. Let vs (gentle reader) praye to God, that for Christes sake, he will sende his Angell, to keepe these Sodomites out of Lothes house. Amen.

Hierom con.
Iovinian.

Halfe Communion Manichees.

The faction of the Manichees sprang in the yeare of our Lorde God, as Eusebius sayth 281. being the 3. yeare of the Emperour Probus raigne.

raigne. But Epiphanius sayth the.276. yeares: after some Historiographers accompt as the same Epiphani^{us} testifieth.246. The autho^r wherof was one Manes, as Eusebius calleth him. Augustine commonly calleth him Manicheus, which by interpretation is to saye, madde: as he was, (Eusebius sayth) of nature. After the preaching of his erro^r, and receyving of the same, he chose vnto him.12. disciples imitating Christ. Epiphanius sayth.22. Out of the which, he chose thre most spectall. Thomas, Herma and Adda. And they were the most trustie and famous Abbettors thereof. Their doctrine was large, and extended to the infection of all our Christian religion. But that which I intende to intreate of, is their abuse in the administration of the Lordes supper, the holye communion.

Their accustomed maner, was to minister y^e same vnder one kinde: y^e is to say, the bread only. And bled not to receyue the cop. As Leo the Pope declareth in these words: Cumque ad tegenda infidelitatem sua nostris audeant interesse mysterijs, ita in sacramento per communionem se temperant, vt interdum lateant. Ore indigno corpus Christi accipiunt, sanguinem autem redemptionis nostre haurire omnino declinant, quod ideo vestram volumus scire factitatem, vt vobis huiusmodi homines et hijs manifestantium indicijs, & quoru deprehensa fuerit sacrilega simulatio, notati & proditi, a sanctorum societate, sacerdotali auctoritate pellantur. De talib^{us}. n. beatus Paulus Apostolus ecclesiam dei proinde monet, dicens: Rogamus autem vos fratres, vt obseruetis eos, qui dissensiones & offendicula prater doctrinam quam vos didicistis faciunt, & declinate ab illis. That is to say: And when as the Manichees, for the clogging of their vnfaithfulnesse, dare presume to be:

Lib.7.c.31.

Lib.2.10.2.

Euseb. lib.

Manich. com^{ment}
tation.

In sermo. 4.

Quadrages.

Ex. Petr. de

Soto. Lect. 10.

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be present at our mysteries, they so behaue themselves in the communion of the sacramentes, as that nowe and then they escape unknowen. With their vnworthy mouthes, they receyue the body of Christ, but they wholly withholde themselves from the drinking of the bloud of our redemption. The which thing we would that your holynesse should vnderstande, that such men by those markes of their declaration espied, and whose sacrilegious hipocrisie shall be betrayed, maye by the authoritie of the ministerie, be separated from the societie of the holy ones. For of such, the Apostle S. Paule hath necessarily forewarned the church of God, saying: But vve praye you brethren, that you vwatch those, that make discention, and vvorke offences, besides the doctrine that you haue learned, and eschevve them.

In the which wordes of Leo, these two things bene manifest. First, that it was the peculiar maner and religion of the Manichees, to vse onely the breade, the first part of the sacrament. Secondly that in Leo his time (which was about the yeare of our Lord. 464) both partes were vsed in the church of Rome. And so to do, was the speciall rite.

The maner of
Rome.

The doctrine of Rome, & the behauior of their church in this case, is plaine & manifest. For who hath not had experience, of the same their sacrilegious withholding & robbing of the people of that part of the communion? Beas Aquinas sayth: & it is not decent for the lay man to receyue the same. Solus sacerdos Eucharistiam non sine sanguine sumere debet: ceteros autem sub vtraque specia communicare non decet. That is, the priest onely must receyue the sacrament, not without the bloud: but it becommeth the rest to communicate vnder one kinde. And Caietane, commenting vpon the same place
of

Part. 3. q. 80.
Art. 12.

of Aquinas, frameth three questions. The first, that we are not bound by the commaundement of Christ when we communicate, to communicate vnder both kinds. The second, that it is not more profitable for the communicants to receiue in bothe kinds, than in one onely. The thirde is, that it is not expedient for the church, that the people shoulde doe so. But the practise of this is so common, that I passe ouer to rehearse Birell, or any other of them. And therfore ende here with saying of these Peter Soto. Donemus igitur illis, fuisse vsu vtriusque speciei, quod testimonium illud Gelasij Papæ confirmat, & aliud Leonis in sermone quarto quadragesimæ: de quo superius diximus: Vbi Manichæos dicit, speciem vini non sumere: ostendens aperto, id contrarium fuisse consuetudini catholicorum. Demus igitur hoc hæreticis. That is: let vs graunt to the protestants, that the vse of the church was to minister in both kinds: the which, the testimonie of Gelasius the Pope, and of Leo in his. 4. sermon for Lent, (of the which before we haue spoken) doeth approue: wherein he sayeth that the Manichees custome is, not to vse the wine: declaring that y^e same was cleane contrarye to the custome of the Catholiques: let vs then giue that custome to heretiques. But because I am here entred into the matter of the sacrament of the holy communion, I will annere the speciall contrarieties and hereses as touching the same.

Lib. 4. dist. 12.

q. 2.

Art. 3. dub. 1.

In insinuationibus.

Lectio. 10.

Caparnaites or Naturall Bodiers.

Those, that teach that the very body of Iesus Christ, flesh, bloude and bone &c. as it was

D. J.

was

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Parte.3.q.75.
art.4.

Ibid.76.art.1.

Folio.274.
Folio.81.

was bozne of the virgine Marie, is in the Sacrament eaten. This though it may be proued by those arguments which are called Atechnois, that is, by the depositing and testimonie of euery simple Popist: yet I thinke it best to declare their doctrine by their authors. Aquinas sayeth: Hoc quod conficimus, corpus ex virgine est: That which in the sacrament we make, is the body receyued of the virgin. And afterwarde: Non solum caro, sed totum corpus, scilicet ossa, nerui et alia huiusmodi. That is: not only Christs flesh, but also all his whole body: to wete, bones sinewes and such like. And D. Gardener sayeth in his booke against the reuerend father M. Cranmer: Christ giueth truly (in the sacrament) to be eaten, the flesh he spake of before, taken of the virgin Mary. &c. For the scripture speaketh of Christs body vvhich vvas betrayed for vs, to be giuen vs to be eaten. &c. The practise of their Church agreeth with that doctrine. For by the Cateche of their Masse, the priest must haue his thought wholly bent to doe that in the person of Christe, which Christ in his institution did. And al the pith of that parguant, lieth vpon this worde Meum. Which of force must be to consecrate that body which he, at his institution had.

Newe Sacramentaries.

Folio.69.



Against the which: Doctoz Harding in his late worke is. As also Gardener is (though he spake the same) in another place, against the same in these wordes. We receyue not in the Sacrament Christes flesh that vvas crucified, being

being so a visible, & mortal flesh: but Christs flesh glorified, incorruptible, impassible, a godly and spirituall flesh. Wherout it appeareth, that whilist D. Gardener (& Harding) would haue an other flesh, than that which was crucified to be in the sacrament, that they varie from the first opinion and practise of their church. And in that, that M. Gardener will not haue: that fleshe vvhich vvas crucified, being so a visible flesh in the sacrament, & yet would haue very flesh therein, it is euident y besides that he falleth frō the elder Popists: he is an heretique, in y nature of Christs body in heauen: because he maketh it an inuisible body, which can not be accident to our substance, though it shall be, (as in him, it already is) glorified. But thus muche briezely, remitting thee for the rest, to the plee of the reuerende father the B. Sarum and D. Harding.

Quantitiners.

Gardener sayeth: vvhē vve speake of Christes body in the sacrament, vve must vnderstande a true bodye, vvhich hath both forme and quantitie. And therefore such as cōfesse the true Catholique faith, they affirme of Christes body al truth of a natural body &c. And afterwarde he sayeth. So as if Christ be present in the sacrament, vwithout al forme and quantitie, then is he there neyther as God nor man. Against which doctrine of quantitie & forme of Christes body in the sacrament, al their doctors are. Among other Biel writing thus, alleageth. Et dico notanter corpus tale non tantum, quia non est in sacramento quantum: cū

O.ij.

ibā

Lib.3. folio.78.

Lib.4. dist. 11.

92

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Fol. 106.

ibi non sit extensum nec circūscriptiue: vt priori distictum. &c. And I speake notingly oꝛ effectually in this saying: A body of suche qualitie and not micheltie: bicause that in the sacrament, there is no micheltie oꝛ quantitie. When as therin is not any largenesse of bodye oꝛ compasse foꝛ the limmes. Also D. Smith who in that field fought as he thought foꝛ M. Gardener in that quarrel of the sacramēt, is against him in this point of quantitie and forme.

Fashioners.

Part. 3. q. 76.

ar. 3.

Ad. 3. object.

In his assertis
on & defence
canon. 44.
Fol. 55.

Fol. 69. 70.

The elder Popistes say, that Christ is not in the Sacrament according to dimension: that is laying out of his limmes, oꝛ placing and ordering of the same: as Aquinas testifieth thus. Dicitur est autem, quod corp⁹ Christi comparatur ad hoc sacramentum, non ratione quantitatis dimensionis, sed ratione suae substantiae. It is sayd befoꝛe, that the body of Christ is compared to this sacrament, not according to the measure oꝛ parting out of the parts of the same, but according to the reason of the substance. And therefore Smith sayeth: that the bodye of Christ is thus in the Sacrament in substance sacramentallie. So that the hande is in the substance, the head is in the substance, and so likewise of the rest of the members. And that they be not distinct and in deede locallie placed the one from the other, but be so confounded in the Sacrament, that wheresoeuer the one is, there is the other. The contrarie therto Maister D. Gardener teacheth in the 3. booke thus. The partes of the vvluch (talking of the

the bodye) be in themselves distinct one from another. And because it else shoulde be (as he gessereth) a monstrous body. He therfore concludeth that it is measured out according to the quantitie and placing of his members and limmes.

Bread Spoylers.



BE those, that say that the words of consecration spoken, there remaineth no part of bread nor of wyne: but that which is eaten, is flesh and bloud. Impossible est (saith Aquinas) post consecrationē remanere in sacramento, cum Christi corpore, substantiam panis et vini. It is impossible there shoulde rest in the sacrament after the consecration therof, the substance of bread & wyne, with the body of Christ. Against the which, Caietanus the Cardinall, finding himself agreed with the diuines, sayth thus. Hoc caput falsissimum est, quod Theologi dicunt corpus Christi corporaliter & perceptibiliter sumi: quoniam & spiritualiter et non præcipiendo (siue sensu siue intellectu) sed credēdo, corpus Christi sumitur in Eucharistia, sacramentales autem species corporaliter et perceptibiliter sumuntur. That is a moste false doctrine which the diuines teach: namely that the body of Christ is corporallie and sensible receyued in the sacrament: for that, that spirituallie and not sensibly (eether to sense or vnderstanding) the bodye of Christ is in the sacrament receiued by only believing: but it is the sacramentall kindes of bread and wyne, that are receyued, both sensible and corporallie.

D. liij.

Accident

Part. 3. q. 75.

ar. 2.

To. 2. tract. 2.

c. 3.

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Accident rotters.

Parte. 3. q. 77.
art. 5.



Folio. 64. 105.

Verie variable and contrary is the doctrine of the Popistes upon this question, whereof the moulding, rotting, wormes & ashes of their burned hostes come. Aquinas confuteth .iij. opinions. The firste is of those that say, that the wormes come onely of the ayre rounde about. The.ij. of those that say, that the olde substance of bread and wyne before by the wordes of consecration affrighted and frayed away, retourne and corrupt. The.iii. (which he counteth somewhat probable) that it cometh of a new matter and substance of bread and wyne created by God for the purpose. Of this laste iudgemēt is D. Smith saying thus. I say that the consecrated vvyne turneth not into vineger, nor the consecrated bread, mouldeth not, engedreth vvormes, nor is burned, nor receyueth into it any poyson, as long as Christs body and bloud are vnder the formes of them: vvhich do abide there so long, as the naturall qualities and properties of bread and vvine tarry there in their naturall disposition and condicion, that the bread and vvine might be naturally there (if they had not bene chaunged into Christes body and bloud) And also as long as the hoste and consecrated vvyne, are apte to be receyued of man and no longer: but goe and departe thence by Gods povver as it pleaseth him. And then a nevv substaunce is made of God, vvich turneth into vineger, engendreth vvormes, and mouldeth, is burned, feedeth men and mice, receyueth poyson. &c. **Re-
tourne**

turne we now to Aquinas : who at the last addeth his judgement, which is the straunger, because the angelicall doctoꝝ teacheth it. It is, that they engender not in the sacrament after any of the afore sayde sortes : but looke vvhat could be engendred of the foresayde substances before consecration, the same (sayth he) afterward is by miracle engendred of quantitate dimensiu panis & vini (that is,) of the firste disposition of the matter of bread and wyne. *Ibidem.*

Marcus Antonius sayth, that the accidents be the same. Postremo si omnes excutias panis partes, proprietates omnes, nihil proprietatis decessisse comperies, sed manere in accidentibus. Appellatur panis, manet effigies quę erat, manet pondus, color durat, gustus est idem qui fuerat, denique corrumpuntur. Last of all if thou wilt search in every part of the bread, & all the properties therof, thou shalt finde that all properties therof are abiding in the accidents. It is called bread, the shape which befoze it hadde, remayneth, it holdeth waight, it kepeth color and yeldeth the olde tast, finally it rotteth, &c. And the same Marcus Antonius (I should say) M. Gardener in his booke, is of the same opinion also in these wordes. And shortly to answer this author, it is not sayde in the doctrine of transubstantiation, that there remayneth nothing : for in the visible forme of bread, remayneth the proper obiecte of every sense truly, that is sene vvith the bodily eye, is truly sene, that is felt is truly felt, that is saured is truly saured, & those things corrupt, putrefie, nourish, & consume after the truth of the former nature. The diuersitie of the opinions of Smith & Gardener, being both of one age, and sworn brethren in this field against the reverend father Cranmer, ariseth of this: that D. Gardener

Fol. 300. C
400.

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Lib. 4. dist. 12.
9.1.

dener leaneth toward S. Thomas, and D. Smith to Bi-
ell a sententiarie, and are thus by reason of their di-
uers teachers, diuers.

Estians.

Fol. 171.

This pooze worde (Est) is diuers
wayes canuassed, shaken and taken a-
mong the: for Marcus Antonius taketh
it substantiuelly, for (Is): after the simple
maner of the worde it selfe. Sexta con-
sideratio est leuis: nam catholici simplicitatem sermo-
nis sequuntur, vt sit omnino quod Christus else dicit,
qui quum de vna substantia pronūciat, illam esse cor-
pus suum verbis Christi inherentes: illam catholici,
ynam esse profitentur; & quam Christus declarat, vi-
delicet corporis sui. &c. The first consideration is of no
waight. For the Catholiques followe the playnnesse
of the wordes, taking wholly it to be the same, that
Christ hath sayde it is. Who sith he hath spoken the
wordes of one onely substance, and that it is his bo-
dy, they professe it is one substance, and the same that
Christe spake of (to weete) his bodye. In this saying
of Marcus Antonius, thou mayest see (is) onely taken
for it selfe as it soundeth. But D. Gardener, that Pro-
teus sayth, that (is) is taken for made: Which speech,
breade is the bodye of Christ, is as much to say, as is
made the body of Christ &c.

Lib. 2. fol. 333.

Vncertaine demonstratours.



Nesse contrary are those Pop-
pisses, and repugnante in the demon-
stration that this word (Hoc) meaneth:
for Antonius saith thus. Hoc est corpus,
substantiam significare corporis, nec de
pane cui nihil erat simile quicquid in-
telligi. &c. This saying this is my body, doth signifie
the substance of the body, neyther is it at al vnderstan-
ded of the breade, with the which the body hath no re-
semblance. And so likewise M. Gardener sayth. When
Christ sayde (this is my body) there is no necessitie that
the demonstration (this) should be referred to the out-
ward visible matter, but may be referred to the inui-
sible substance. And the like he hath in another place.
But M. Gardener in the Diuels sophistrie hath for-
gotten this doctrine, and the wise mans counsel: Men-
dacem memorem esse oportuit. It behoueth a lyer
to haue good remembraunce: for there he sayth. Christ
spake plainely (this is my body) making demonst-
ration of the breade, vwhen he sayde this is my body. But
as M. Gardener is against himselfe, so is M. D. Smith
against him in the same point.

Fol. 24. b.

Fol. 102.

Fol. 284.

Fol. 27. & 70.

Fol. 53.

Metamorphistes.



The common opinion of the elder
Popisses is, that the body of Christ in
the sacrament is made of breade: with
the which M. D. Gardener in many pla-
ces, agreeth, saying: the Catholique
Church acknowvledging Christ to be verye God and
verye man, hath from the beginning vpon these textes

Fol. 29.

P. J.

of

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Fol. 165.

Fol. 333.

Fol. 228.

Fol. 89.

Part. 3. q. 75.

of scripture, confessed trulie Christes intent and effectuall miraculous vvorke to make the bread his body and the vvyne his bloude. &c. And againe he sayth, those many hostes, after consecration, be not many bodies of Christ, but of many breads one body of Christ. (Also) for he gaue that he had consecrated, and gaue that he had made of bread. Furthermoze shevveth me that of bread is the body of Christ. And that of breade is made the body of Christ. But M. Gardener that seeketh to contrary the truth, contrarieth himself, agreeing with both alike, thus. And Christ maketh not himselfe of the matter of the bread, nor maketh himselfe so oft of bread, a new body. &c. Again, in vvhich misterie it vvas neuer taught (as this author vvvillingly misreporteth) that Christs most precious body is made of the matter of bread, but in that order exhibited, and made present vnto vs. And in this latter opinion he is become a Thomist: secretly graunting that, which openly and playnely they would not. So playing wylly beguilly, he beguileth himselfe.

Judaistes.

Part. 3. q. 80.
art. 3.

Ibi. 8. art. 2.



Ainēt Thomas saith, that euil persons and the reprobate, eate the verie body and drinke þe very blond of Christ in the sacrament. Non modo iusti, sed peccatores, Christi corpus sacramentaliter suscipere valent. So that ludas thereby receyued the body and blond of Christ. So likewise D. Gardener S. Thomas scholer, as his maister taught, so sayeth. For the learned man vwill ansvvere, that an euill man

man by force of Gods ordinaunce, in the substance of the sacrament, receyued in deede Christes verie bodye there present, vvhole Christ God and man. But hearing Hilarie, Augustine and other fathers, pleading hard matter of nullitie against this mariage, better aduised, doth in another place remember himselfe in this wise. But as vve receyue him in the sacrament of his flesh and bloude (if vve receyue him vworthylie) so dwelleth he in vs naturally. &c. Wherin it is plaine, he meaneth that the unworthy receiuer receyueth him not. But D. Smith solde to sinne, reclaimeth not himselfe, running forward out of the way, leapeth over hedge and ditch, neuer staying to consider the wayes that he hath trode, sayth: that the vnrepentant sinner hath Christes body (yea) and spirite in him.

*Super Mathe.
sermone de
Sacramento
fidel. Feria se-
cunda Pasch.*

Fol. 136.

Mice feeders.



If the doctrine of the Camionistes shoulde be true, the Mice in our dayes might be happy: and specially the Church Mice. For some of them waying that euill men receyue Christ in the Sacramente, fleshe, bloude and bones: and that by the consecration, he is to the substance of bread. &c. so tied, that he may not (who would not else dwell with Beliall nor abide with sinners) as starte, but muste be touched of them and remaine with them, do conclude that a Mouse, Ratte. &c. may eate the flesh and drinke the bloud of Christ in the sacrament, being holper and purer than the wicked are. F. Perin is of this opinion, in his booke, and asketh with

*Glos. super. c.
Qui bene non
custodiunt. De
Consec. dist. 2.*

P. 9.

the

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Fol. 75.

the Canonistes what inconuenience can come thereof. And S. Thomas is also on that part. Here D. Gardener, yet awakened by the last iobbe that Augustine gave, stādeth for the truth, saying: that no creature can cate the body and bloud of Christ but onely man.

While Tariers.

Eol. 64. 65.



Fol. 59.

*All papistes
fooles quoth
winchester.*

Octor Smith sayth that Christ flieth vp into Heauen so sone as the bread is chavved in the mouth or chaunged in stomack. But D. Gardener forsaketh here the Popistes in the plaine fielde, both D. Smith his swozne brother, saying, there vvas neuer man of learning, that I haue read termed the matter so, that Christ goeth into the stomake of the man that receyueth, and no further. For that vvhich is vvritten cōtra Stercoranistas, is nothing to this teaching, nor the speache of any glose if there be any such, vvhere herein to be regarded. And in diuers other places of the same worke against M. Cranmer, appeareth: which thou shalt finde (gentle reader) in M. Cranmers boke. Fol. 60. 64. 65.

Deuotion satisfactours.

Part. 3. 9. 79.
Ar. 5.



Aint Th. sayth, that the Masse is a satisfactorie Sacrifice, by the deuotion of the priest and offerer, fit satisfactoria illis pro quibus offertur, vel etiam offerentibus, secundum quātitatem suæ deuotionis.

uotionis. And befoze that. Sed in satisfactiōe magis attenditur affectus offerentis, quam quantitas oblationis. That is: the sacrament is satisfactorie for those, for whome it is offered, or also for the offerer, according to the quantitie of the offerers deuotion. For in satisfaction regard is rather had to the affection of the offerer, than to the quantity of the oblation. D. Gardener sayth agaynst it, M. Cranmer burdening the Popists with the same. Which maner of doctrine I neuer read, and I thinke my selfe it ought to be improued, if any such there be, to make the deuotion of the Priest a satisfaction.

Fol. 92.

Satisfactories Reall.



Docto^r Smith sayth, the sacrifice of the Masse, is the sacrifice that appeareth Gods wrath, and is our satisfaction and reconciliation. Priestes do offer for our saluation to gette heauen and to auoyd hell. What is to offer Christs body and bloud at Masse? to purchas thereby euerlasting life, if it be not the Masse to be a sacrifice, to pacifie Gods vvrath for sinne, and to obtayne his mercy. This also M. Gardener confuteth on this wise. The onely immolation of Christ in himselfe on the Altare of the Crosse, is the very satisfactorie sacrifice for reconciliation of mankinde to the fauour of God. And I haue not read the daylie sacrifice of Christs moste precious bodie to be called a Sacrifice satisfactorie. But this speach hath bene vsed in dede, that the priest should sing satisfactorie, vvhich they vnderstode in the satisfaction of the Priestes duetic. &c.

Fol. 24. 148.
164.

Fol. 4. 37.

P. iij.

Reitera

The Pedegrewe

Reiterators.

Fol. 435.



DOctor Gardener sayth: that Christs Sacrifice by him done on the Crosse is reiterated. And then vve must beleue the very presence of Christs body & bloud on Gods bords, and that Priests do their sacrifice, and be therefore called and

Fol. 436.

named sacrificers. Agayne. The Catholique doctrine teacheth the dayly Sacrifice to be the same in the essence that vvas offred on the Crosse once.

But this variable man is agaynst him selfe for the truth in another place thus. This is agreed and by the Scripture plainly taught, that the oblation and Sacrifice of our Sauour Christ, vvas and is a perfecte vvorke, once consummate in perfection, vwithout necessitie of reiteration, as it vvas neuer taught to be reiterated, but a meere blaspheming to presuppose.

Propitiators.

Folio. 437.



These arise of D. Gardener, who agreeth with S. Thomas, That the Sacrament is a Propitiatorie Sacrifice, thus. The acte of the Priest done according to Gods commaundement, must

Fol. 92.

needes be Propitiatorie, and prouoke Gods fauour, & ought to be trusted on. &c. The confuter whereof is the same D. Gardener in these wordes: For vndoubtedly Christ is our satisfaction vvholly and fully, vwho hath payed our vvhole debt to God the father, for the appeasing of his iust vvrath.

Venialists.

Venialistes.



Be they that teach that this sacrament doth purge veniall sinnes onely: as Barth. Brix. the glosser of the Decrees sayth. And Pope Pascalius in the same Chapter the which Iodd. Fan. and Archydiacon therebpon sayth: Venialia tantū, venial sinnes alone. And Cardinalis Alexandrinus sayth also so, with D. Gardener.

Dist. 32. c. Preter hoc. Parag Ad hoc.

Fol. 432.

Mortalistes.



Be those, that say it taketh away mortal sinnes also. Of which sect S. Thomas is. Et sic hoc sacramentum habet virtutem remittendi quæcūque peccata. &c. And so this Sacramente hath force and strength to make strayght and blotte out all kinde of sinnes.

Part. 3. q. 79. art. 3. 4.

Breadworshippers.



Doctor Smith sayth, that the figure of the bread and wine is to be worshipped, D. Gardener sayth: Adore it, vvorship it, there is not to be sayd of the figure: so likewise Marcus Antonius.

Fol. 145. b.

Fol. 102. 272.

Fol. 176.

Jacobites.

The Pedegrewe

Iacobites.



Nicepho. li. 18.
c. vlt.

Ibi. c. 5. 2.

Ib. c. eod.

Their doctrine

Lib. 18. c. 53.

The Heresie of the Iacobites dyd
spring aboute the time of the raygne of
Heracletus the Emperour. And as Ni
cephorus wryteth, neere vpon the yeare
of our Lord Gods incarnation. 625. of
one Iacob a Syrian bozne, an obscure
person and of no fame, who for the same his vilenesse
was called Zanzalus. This man comprised a secte
out of the former heresies, which is as it were the
sinke of all the filthynesse of the former ages. And ha
ving made a medley of the errors of Arrius and Apo
linaris doctrine, as touching the humanitie and natu
res of Iesus Christ our blessed Sauioz, did also in out
warde ceremonies and adiaphorois expresse the same.
For alwayes the behauour of any sect is to be fashio
ned outwardly accoꝝding to the inwarde doctrine: for
else were the fashion monstrous, and not naturall.
Therfore vsed they alwayes by their Church rites, to
preach the same effect of Christs humanitie and na
tures. And the lyuelier to expresse that Christ recey
ned not our nature, a perfect soule and perfect body of
Abrahams seede, they vsed in the time of the admini
stration of the holy communion, the mysteries of the
same very flesh and very bloud of Iesus Christ, not to
deliuer common breade leauened to the Communi
cants, least they should seme with the catholique church
by the vse of the common breade leauened, to con
fesse that Christ receyued, and they in those mysteries
deliuered, a common body of our common nature, lea
uened as sayth Nicephorus: *Idem ipsi re diuina fa
cienda,*

ciendo azymo non pane vtuntur. &c. And straight by
 on it he sayth, Vnam ea re in Christo naturam desig- *Lib. 18. c. 13.*
 nantes: that is. The same Iacobites in their ministra-
 tion vble paast (or starch) not breade, therein declaring
 one only nature in Christ. What rite and ceremonie
 the Popisses accustome in this matter, it is euident,
 and so manifest, that I neede not to remember y same,
 but rather inſt occasiō to lament that euer we learned
 such a lesson of such teachers But happily they wil say
 that they teach no such doctrine as the Iacobites dyd:
 which is as much to say, as they can not tell, or reme-
 ber not what they teach. Be thou mindefull (gentle
 Reader) of the doctrine which D. Gardener the newe
 Sacramentarie teacheth. Gardener sayth. They gyue
 in the Sacrament the flesh of Christ, but such flesh, as
 is of a God: and a spiritual flesh and inuisible, he sayth
 Christ hath in heauē, which inuisibilitie is not proper
 to our substance, no: to Christ in our substance if he
 hath the same. And vndoubtedly when he ascended, he
 caried a visibible body: and vnlesse he lefte it in the clou-
 des, he entred his fathers mansion therein, and ther-
 in aduocateth for vs: exercising as our priest that part
 of his Liturgie. And also the immortallitie of our sub-
 stance and the glory of the same, wherby it is in Christ
 already made spiritual: taketh not away the substance
 of the same, no: the visibilitie of the same. But Christ
 at his appearing shall be visibible, as it is sayd. Ecce ve- *Apoc. 1. 6.*
 nit in nubibus & videbit eum omnis oculus, & qui cū
 pupugerunt: beholde he commeth in the cloudes, & al
 eyes shall see him, & so shal they that haue pricked him.
 Yet if it so were that Christ had a body in heauē, of an
 inuisible substance: is not for all that, our sayth, and
 our hope better stirred vp by remembering in the com-

The Pedegrewe

more bread his common body, once receiued of vs, and
nowe made a glorified body: than by a wafer and sin-
ging for an other body: If a man should bring a poze
hande of the countrey, a bove of wafers at his coming
from y^e plough to crome his potage with, he would
thinke his body as little strengthened by such mocke-
bread, as we may thinke our soules edified by y^e same.

Psallianes.

Har. 57.

Lib. 3. fo. 2.

Har. 30.

Lib. 4. c. 11.



Those Heretiques which Augus-
tine ad quod vult Deum, calleth by the
same name of Psallians (which is a Si-
riacke worde) he sayth, may also be cal-
led (Euchitai) that is, beades men: or as
we may say, hylabourers, for much praying, or ra-
ther pratteling sake. Epiphanius counteth them Mc-
salians, and writeth of them and their sects vnder that
name. They did rise as Theodoret writeth (differing
therein from Epiphanius) in the time of the raigne of
Valent. the Empero: & about the yeare of our Lord
367. The captaynes of which sect was Dadoes, Sabas,
Adolphus, and others. Whose guise and behaviours
though it seeme at the first the we holy, yet it is an he-
resie, as Augustine noteth, thus.

Tantum. n. orant, vt eis qui hoc de illis audiunt
incredibile videatur. Nam cum Dominus dixerit, o-
portet semper orare & non deficere. Et Apostolus, si-
ne intermissione orate, quod sanctissime sic accipitur vt
nullo die intermittantur certa tempora orandi. Isti ita
hoc faciunt nimis, vt hinc iudicentur inter Hæreticos
nominandi. Dicuntur Euchitæ opinari Monachis non
licere

licere manibus sustentandę vitę causa laborare: atque ita se ipsos Monachos profitentur, vt tum ab operibus vacent: The Psallians vse so muche to pray, that it may seeme incredible to the hearer. For where as our Sauour sayth, that we ought to pray continuallie, & not to ceasse. And the Apostle sayth, pray without intermission, which surely is to be vnderstanded, that no day shoulde passe without some exercise of prayer: these men doe accustome, to ouer pray so muche, that therby they are accompted in the beade roll of Heretiques. And it is also sayde, that they iudge it not to be lawefull for Monkes to labour for their liuing: and therefore many of them pofesse themselves Monkes for easie lines sake.

In these words thou mayst (gentle Reader) apper-
ceyue, that men abstayning from the assayes of this
life, and honest trades, eyther by colour of sole prayer,
or also for that cause, be Heretique Psallians, and not
Monkes. And their assemblies, factions of such Here-
tiques, and not Colleges of Christians. Of the which
sort the Popes Church hath many, thronging out of
foure chiefe Regular, irregular professions. One is
S. Basile, the other S. Augustine (with lie & al) the third
S. Frauncis, the fourth S. Benedicte. Of whom (in dede)
commeth the first ruled orders or bowed life & scismes
of these sects, which ben many. In the entreatie wher-
of I wil procede thus. First declaring certaine of their
orders for men. Secodly for womē. Thirldy the diuers
concorde of their ordered disorde among themselves,
wherein sith breuitie will not suffer me to be curious,
I doubt not but thy gentlenesse will discharge my cre-
dite therein.

Volat. 21.

Q.ij.

Benedicti-

The Pedegrewe

Benedictines.

Anno Domini 530.

*Volat. ibid.
Polydo. de In.
Lib. 7. c. 2.*



*That is recos
ning euery
Flor. but at. 4.
shil. 8000. poñ
des the yeare.*

*Metr. Kram?
Lib. 8. c. 4.*

One of Benedictus Nursinus, Abbot of the Monkerie of Cassinenss. who with his sister Scholastica, first inuented this heresie of regular life, when as the Monks afore time hitherto, serued Christ without any such bondage of bowe and rule, as after followed. The extent of the reuenewes of Benedictes Abbey aforesayde, amounted to the yearely summe of 40000. Florences. Their worde is in these latter dayes a shauen pate, a blacke Cotele, and vnder it a white Colone: they weare bootes: and their Abbots haue a Bpshops Crosier caried befoze them. In whose rule amongst other things is contayned, That he vvhich doth not kepe the rule, and is bounde thereto, muste knowe that he is damned of God,

Cluniacke order.

Anno. 910.



*Volat. ibid.
Sabel. Aene.
9. Lib. 1.*

This rose about that season vnder Pope Iohn the tenth, in the countie of Burgundie (some say of one Oddo) other some of one Berno Gallicus, and are partly conformed to the order of Benedictus. For yet a good while after they knewe no other. Of later time they weare a garment of Dres haire, and a long Scaplar.

Humiliators order.

Anno. 1017.

About



ABout this time Henry the Emperour, the thirde of that name, banished diuers Mediolaners: and of them rose this sect. In the time of Pope Benedict the eyght, who as Platina sayth was seene to ryde vpon a blacke horse, after his death about the place where his treasure was hid. Pope Innocent the thirde and diuers other Popes, approued this order, and graunted it their protection.

Volat. Lib. 21.

He vsed to ride on his life time.

Camaldulensium order.

Anno. 1030.



Here one Romualdus Rauenatus, beganne the same order, which hath a certayne affinitie with the Benedictines. And wheras befoze time the Monkes bled their coates & cowles of what colour they them selues listed. This Heresiarch appoynted his seruantes and fellows, a white Cowle (and none otherwise) to weare.

Polydo. de Ins.

Lib. 7. c. 2.

Sabelli. En. 94.

Lib. 2.

Volat. li. 22.

Vallis Vmbrosian order.

Anno. 1060.



ABout this time one Iohn Gualbertus a Florentine began this sect, which hath hys certayne agreement with the Benedictines. Gregory the seauenth in his time allowed the same.

Volat. 22.

Polydo de Ins.

Lib. 7. c. 2.

Chanons Regularie.

Anno. 1070.



ABout this time one Abbot Arnulphus, began that order in the dayes (as some reckon) of Pope Alexander the seconde, a victorious

R. III.

Cham.

The Pedegrewe

*Polydo de In.
Lib. 7. c. 3.*

*Metrop. Lib. 7.
c. 50.*

Champion, who ouercame Cadolus Byshop of Par-
menion (chosen Pope as his better) in the plaine field.
Their wæde is a Sarplar of blacke, tied vnder their
arme. They are as it were the Bollimon of Monkes
and Priestes, or as Krantz calleth them, Regularum
irregulatio, the misserule of Rules.

Grandimontens. order.

Anno. 1080.

*Volat. Lib. 21.
Polyd. de In.
Lib. 7. c. 2.*



Voute that time one Stephanus
Gallus, who vsed to weare nerte hys
bare body, vnder a black cotwle, an ha-
bergeon, did excogitate this sect out of
the Benedictines. That crafty Monke
Gregorie the seauenth, after the accõpt
of some wryters, being Pope, and Scholler as they
say, in Necromancie.

Carthusian order.

Anno. 1095.

*Pla. Aemil. 5.
Pol. Lib. 7. c. 3.
Krantz Me-
trop. lib. 5. c. 19
G. 25.*



Ame of one Bruno a Coloner, who
toke occasion of a certaine Doctoꝝ (that
being dead, & his Corps in the Church
abyding the obsequies, cried out, I am
damned by the iust iudgement of God)
to deuise the same out of the Benedicts.
These eat onely fysh, and no fleshe, and bowe silence
by rule.

Cisterciene order.

Anno. 1098.

One



Of Ardinus or as Polydor sayth, Arding an English man, and Robert Mohismensis began this order of Monkes as Volateranus & Sigebertus say, Paschalis secundus then being Pope: at whose death the Euening or shutting in of the night, sodaynly became so bright for an houres space together, as that the Moone which then was at the full, was altogether vnapperceyued. They weare redde shoes, a shirt ouer their golwne, and the Abbots a Crosier.

Polydo. de Im. Lib. 7. c. 2. Krantz Lib. 3. c. 19.

Bernhardes order.

Anno 1113.

This order S. Bernhard they say began, and framed that secte out of the dysorder of the Cistertiens. They weare a black Cotele. This order went so wel forward, that in his life time there were. 160, houses thereof.

In vita Bernardi.

Duytch Lordes.



About the foresayd time, began the order of the Teuthoniks, commonly called Duytch Lordes. For they are for the moste parte Gentlemen borne, whom in this place I remember, that in them thou mightst call to minde the warrelike roote of religious Russians. They weare a white mantell, & a blacke Crosse vpon it. It is lawfull for them to haue a beard. The founder thereof was one Gaufredus de Aldemaro. This was done in the dayes of Innocentius the seconde, who bycause at his owne

Polyd. li. 7. c. 5

Volat. Lib. 22. Tr. L. 12. c. 7.

The Pedegrewe

Tyr. Li. 14. c. 4

own lust and pleasure he vled to alter the estate of the Churches in Syria, stirred bp great contention and scismes among the byshops there.

Premonstratenss. order.

Anno. 1140.

Volat.

Pol. Lib. 7. c. 3.

The authour thereof was one Nobertus Lotharing, Byshop of Laudane, who ordeyned them white Chanons to weare a white cowle. They are called Chanons Regulars exempted.

Wilhelmites.

Anno. 1170.

Sabelii. En. 9.

Volat. Lib. 21.

These be a kinde of Heremites raysted bp by one good Iohn of Matua. Their weede is black. Some appoynt it to one Guilielm. byshop of Aquitane.

Carmelites or white Friers.

Anno. 1175.

Polido. de. In.

Lib. 7. c. 3.



The white Friers firste began about this time in Syria. They sayne theselues to be folowers of Helias in Carmell Mount. They vse a blacke weede, and a white Mantle or Cope. These two sectes began in the dayes of Alexander the thirde, of whose godnesse (in part) I entreated before.

Crosse Friers.

Anno. 1197.

Volat.

This order called Cruciferers, that is to say Crosse carriers, beganne in Italie, the same time they

they trauspled barefooted and bareheaded, they lodged on the earth, and were girded with hempe. This was in the dayes of Pope Celestinus the thirde.

Barefoote Friers.

Anno. 1205.



Sainct Frauncis the frier of Asininas, the sonne of one Peter Barnardine, did devise this order and sect of religion, called Gray Friers, Begging Friers, Barefoote Friers, Minors or Franciscanes: preaching in a Cowle, of whome before I mentioned. The colour wherof was Millers Grape: on their heades was shauen a large crovne. Their Girdle must be full of knottes. They goe a limplyting in the countrey for their lyving, &c. Innocentius the thirde (in whose dayes they arose) approved them. This same Innocentius is he, of whome Abbas Vespergens. sayth that he used to say thus: Either the Pope must take from Philip his Crowne, or Philip from the Pope, his Apostolique Miter, Keyes, and svvorde. And therfore crieth out agaynst Rome: Thou hast that thou long thirstedst for O Rome, sound thy triumph, for thou hast overcome the world by wickednesse not by religion. This swarme exceeded the number of 60000. in the dayes of Sabellicus.

Volat. 21. libro

Too many names for true men.

Sc. En. 9. li. 9.

In Phil.

Pol. de In. li. 6 c. 14.

Trinitie order.

Anno. 1214.



Vnder the same Pope thys order began by one Iohn Matta & Felice an Anchorite. Their apparell and weede is white, a crosse on their brest half red, halfe blcke.

Volat.

Pol. de In. li. 7 c. 21.

R. J. Domi.

The Pedegrewe

Dominicke or blacke Friers.

Anno. 1225.

*Polydo. de In.
Lib. 7. c. 4.*



His order was deuised of one Dominicus, & therfore are called Dominicks, preaching or lying Friers, blacke Friers, begging Friers. They weare a blacke cote. By the meanes of certayne of this brode, Henry the Emperoꝝ was poysoned in þe cuntrey of Berna. Pope Gregorie .ix. helde the chaire of Rome whē as they sprang. This Gregorie is he that compyled the five bookes of Decretall Epistles. This Pope promised life euerlasting to as many of the Emperour Fredericks subiectes, as would fight agaynste their Lord. Sabellus declareth that in his time there were. 4143. houses of his brode. This thing shoulde seme true, as wel bycause of the credite of the authoꝝ, as otherwile: and especially bycause that Helias, Ioannes and Albertus did by battayle strue who shoulde be successoꝝ to S. Dominicke in his Abbey: which they would neuer haue done, vnlesse that their kingdome were already big and rich, yea and was likelier to be larger and richer.

Plat.

*Aen. 9. Li. 6.
Volat. 21.*

Bonne Hōmes.

*Polydo. de In.
Lib. 7. c. 4.*



His sect first began here in England, at a towne called Ashering, in the raygne of King Richarde of Cornevall, whose sonne built the Monasterie. They vse girt cowles and blewe hodes.

*Sabelli. En. 9.
Lib. 7.*

*Polydo. de In.
Lib. 7. c. 4.*

Ladyes order.

Anno. 1280.

One Tudent of Florence began this order, Their apparell is blacke, Celestine

Celestine order.



His secte arose of one Celestinus Eserimnensis, who was the first Pope of that name. He beganne the same order after his consecration. And after the sixte moneth of his enthronization returned thither agayne. But by the craft of Boniface his successor; otherwise called Caietanus, who hiring false harlots in the night times to speake thozow trunks to him as by oracles, perswaded him to retorne for his soules health to the Heremites life. Whereupon he resigned his Popedom. Notwithstanding, he was deceived of his purpose: for his sayd successor by treacherie, caused him to be shutt up as prisoner, in the castle called Fumonis, where the liely soule ended his life miserably. This Caietane is that glorious Monarch and Pope, who one solempne day apparelled in his Pontificalibus, played the parte appertayning to his office, & blessed the people with the Apostolique blessing. And on an other adourned in the Emperours robes, had as appertayneth unto the Emperour a naked sworde caried before him: and sitting cryed aloude, beholde here two swordes. But afterward by Gods iust iudgement, this ambitious and couetous man (if it be lawefull to call him man) dyed miserablie in the prison, vnder captiuitie of the faction of the Gibellines.

Plat. in vita
Celest. Pope.

Plat.

Lesuites order.



His order then began of Iohn Colombinus & of Frauncis Vincentius of Sennens. who instituted their followers to gette their lining

Volat. Sabel.
Polyd. de In.
Lib. 7. c. 4.

R. G.

with

The Pedegrewe

Vol. Sab.
Pol. de. In. li. 7.
c. 4.

*Apostoliques
vs supra.*

*Volat.
Blondus.
Plat.*

*Pol. de. In. li. 7
c. 2.*

with their tranayle and sweate, gathering this brode
but here and there, from house to house, arayed in co-
mon, and not speciall attire. But when Vrbane their
Pope, sawe them differ so muche from other Monkes,
both in bow, profession and holy labouring life, he cal-
led them to Rome, not so muche approuing them, as
corrupting them. For then he prescribed them a white
Cotile, a square hode hanging downe to their shoul-
der, and are girt with a girdle of a Pissel, wearing on
their bare fete wooden pattens, and that they should
weare a cloake made of fine woll of Canusium. They
were at the beginning called Apostoliques, and not
in holy orders, but gaue themselves onely to prayer.

S. Saluieurs.

Anno. 1415.

This secte began vnder Pope Iohn the
xxiii. of that name: a man more fitte for the
warre and filde, than for the Church. Their
coates and scaplers are white, and haue on their vy-
permost garment a speare.

Montolinetes order.

Anno. 1420.

About that time one Bernard Ptolomeus
broched this order, cladde in a white weede: the
same was afterwarde approued by Pope Gre-
gorie the twelfth.

Minimorum order.

Anno. 1455.

Franciscus



Franciscus Siculus began this order in Fraunce: & considering that old frier Frauncis did call his Minors; that is, the lesser of al orders: thinking to shewe a countenance, as humble as his, he calleth this secte Minimorum, which is to say, lesser than the least of al orders: which in effect is no order. These men bove (beside Mysogamian) not to eat flesh, but to live with rawe fruites, and not dressed meate. I doubt not Christian reader, but these sectes of the Popes Psallians rehearsed, are sufficient to cause thee to iudge and determine of the rest. For I have mentioned these onely, because they seeme the chiefest and purest: whereof the aduersarie may best affie himselfe, and bragge of the deuilers thereof. Not bycause there is no more, or that the rest are not the horribler; or such as the parties themselues lothe to think on. Therefore I omit ouermuch to trouble thy eares, or moue tediousnesse by rehearsing. The Disciplina.

Volat.

Pol de. In. li. 7.
c. 5.

The shadowed vayle.	The order of Starred
Hierusalem brethren.	Monkes.
Chrovvched Friers.	The order of Starred
The order of the vayle of	Friers.
Iosaphat.	The order of double
The Heremite Friers.	Crosse brethren.
The reformed Carmelits.	The order of Constanti-
The Sclauonites.	nopolitanes.
Saint Anthonies order.	The Gregorians.
The Sheere brethren.	The order of Wenclaus.
The order of the Svvor-	Nolharts brethren.
ders.	Saint Sophies order.

A Route of
Religions.

R. iij. Saint

The Pedegrewe

S. James vvith the svvord.	The vale of Scholars.
S. James vvith the shell.	Paules brethre of Galatia.
S. Helenes brethren.	Honofreans.
S. Mary Magdalene.	Rufus Monkes.
S. Hierome Heremites.	Nevve Niniuites.
S. Ambrose Lordes.	Cellites.
The order of font Eue-	The Haborites.
rarde.	Chaptre brethren.
Iosephs order.	Begarts order.
Sepulchre order.	The Frisonarie congrega-
The order of the Keyes.	tion.
The order of the Hunga-	Reformed Iustines.
rians.	S. Paules Heremites.
The Specularies.	S. Iohns Heremites.
The order of the Thebans	The holy Ghost order.
The order of Sarabites.	S. Peter order.
Reclufes.	S. Loyes order.
The vayle of Cayvline.	S. Victor order.
The Sambonites.	S. Thomas order.

And diuers other moe, which being rehearsed woulde make by the full accompte of an hundreth. But as touching their Psallians sects for women, I will write so much as shall be also necessary for thee to gesse, as by parte, the whole, and none otherwise.

S. Scholastica Nonnes.

Anno. 536.



Benedict otherwise called Benet (of whome we haue made miention heretofore) had a sister called Scholastica, who learned of hir brother Benet the way & manner of hatching and bꝛoding (among women)

women) swarmer of religion. Their bayle, cloke and colvle is black: They weare also a wimple, as al the rest do.

S. Agnes.

Anno. 1105.

A Boute this time one Agnes a Virgin began this religion at Ierusalem.

Chanonisses.

This order beganne and sprang of the Chanons Regular. Their Mantels are black, and their Rochets white.

Carmelitis.



therina.

Brocardus the generall of the Carmelites, clocked together this flocke of Hennes to his rule. Their Mantels are white, their underclothes blacke. Their Saintes be Sibilla and Sibillina, Angela Archangela, Ioanna & Ka-

Austen Sisters.



and Clare.

The Augustine friers, bycause they would not clock without Hennes sayned a rule of Monica Augustines mother, and gathered a convent of women, as their byethren of all sorts did. They weare a black girt Cowne, and white kirtels. Their principall Saintes are Helene

Begynes

The Pedegrewe

Begynes of S. Frauncis.

These be the Gray Sisters of the third order of S. Frauncis rule, that trotte from place to place to sick mennes beddes, prouling and getting howsoever they may in sicknesse and health, for their Conent.

S. Katherine Nonnes.

These people are clothed in the colour of the Dominicks. They are at the solemnitie of their profession, married wth a ring. It first began at Senna.

Norman Sisters.

Be those that were wonte to be in euery good towne, and pray for their founders soules.

Penitent Whoores.

He authour therof was one Iohn Tesseran a Franciscan of Paris, who assembled common women together, and made a religion & rule of them.

Nonnes of the rosarie of our Lady.

A Dominicke frier firste deuised this secte: and their order is to say on their beades a certaine number of Lady Psalters: which being done they call it the Rosarie.

Of the ten vertues of our Lady.

These Nonnes vse many coloures: their Mayles are blacke: their kirtels are white: their Scaplaris

Scaplaris are red : their Mantels are gray. This secte first deuised the Chaplette, that is, to repeate. 10. Aue Maries, a certaine number of times.

S. Brigides.



His Brigide was a noble wy-
dowe of Suetia, who ordayned this
secte, wherein Monkes and Monnes
dwell together. The women haue the
upper roome, and the men the neather.
They haue a ginne or turning wheele
in the wall, wherewith properly they may conuey the
one sorte from the other.

I will of these orders for women also let passe a
great number, hoping that thou (gentle reader) wilt
take this for a sufficient rehearsall, seeing I mind but
summarily & briefly, as it were with the fingers ende,
to touch the same. That thereby thou mightest see the
Popes Psallians in both kindes of men, Judging by
the practise, the doctrine. Now briefly make the con-
trarieties, and diuersities of such of them, as procede
out of the chiefeest sectes : from the which though once
they proceeded as out of the roote, yet they varie and
are other sectes in themselves, whereby thou mayest
iudge of the harmonie of their religion, seeing they are
thus fallen from their founders, and disagree in them-
selves.

White Monkes & Monnes spreading into

Clariualens.

Bernardines.

Premonstratens.

White Gilbertines. And such like.

S. J.

Blacke

The Pedegrewe

Harmonie of
the Popes
Regulars.

Blache Benet Monkes spreading into

Valisumbrenfers.

Camaldulens. who weare white.

Grandimontens.

Cluniacks.

Montelmenfs. And many others.

There is great discorde about the rule of Benet : by
cause the sectes agree not what he hath commaunded
or not. As frter Angelus de Clauasio saith in his sum-
ma Angelica, and therefore needeth the Popes exposi-
tion to appease them.

Augustine Monkes and Monnes spreading into

Blache.

Blevve.

Rufset.

White. And many other.

The rule of this sect was chaunged by Pope Leo de
Carato. Anno. 1461. Sabel.

Dominicks Monkes and Monnes, wherof the two
first sectes varie from the tertiaries. And this rule nee-
deth the explication of the Pope.

Minorite Monkes and Monnes spreading into

Obferuancers.

Conuentuals.

Reformates.

Collectans of y Gospel, & of the Word.

Amedees.

Tertiaries which contayne men
and women together.

Saint Clares order spreading into

Obferuantes.

Reformates.

Reformates.

Vrbanes.

Frier Clauasius declarerh, that Pope Eugenius the fourth allowed his rule, in the which five thinges are vnder payne of deadly sinne commaunded The first is Obedience to the Abbesse. The seconde is, Walfull pouertie. The third, Abstayning from Mariage. The iiii. Election of the Abbesse. The fift, to be cloystred. &c.

Carmelites Monkes and Nonnes deuided into

Recluses.

Begintes.

Conuerfes.

Donates. And so forth.

Besides Camaldulensers, Iohannites, Iesuites, Carthusians & many other moe, whome for tediousnesse I omit to rehearse. For euē the Popes their selues were ashamed of this diuersitie, Quia diuersitas religionum inducit confusionem, bycause the diuersitie of religions bring confusion, as euidentely maye appeare by their sects and scismes therein. And therefore restrayned the inuenting of any moe. As Boniface the eithe sayth, Gregorie the tenth in the seconde Councell holden at Lyons dyd. For God stirred the heartes and weakened the wits of men long before that Councell of Lyons (which was in the yeare of our Lord. 1273.) to seeke the truth. And therefore many men mused at the varietie of these Locustes (whereof Iohn in the Apocalips prophesieth, which came out of the smoke of the bottomlesse pit) as Anselmus Auelburgensis about 6 yeare of our Lord. 1150. testifieth of his age and time. But to (returne to our purpose.) There is none of all these orders of the Regulars aboue rehearsed, but as

S. y.

some as

vi. de rel. do. 4

Religionum

glo. ibid.

Apoc. 9.

In Ep. de Mo.

& Sacerdote

The Pedegrewe

*c. fin. 92. Dist.
et. c. 13. de voto
The discorde
of comon seru
uice.*

*Gl. in. Cle. de
celeb. Miss.*

*Henr. Gan. in
quodlibet.
Clausias in
summa.*

*Pet. de Pal. in
4. dist. 15.*

*Clausias in
summa.
Pol. de. In.
Lib. 6. c. 2.*

some as they are professed, are by and by become Eu-
chites or Psallians, euen of better bowe and purpose :
both in the superstitious vse of prayer, and abstayning
from working for their liuing. For every religious
person, is bound to the obseruance of Canonical hou-
res (which in number are. 7.) to wete, the. i. the. iii. the. vj.
the. ix. with Mattens, Euen song, & Complin, both in
the comon seruice vsed after the maner of the Church
of Rome, and those of the vse of Sarum, vse of Yorke,
& vse of Bager : though these last are more stuffed with
prayer to our Lady & Saints, than that of Rome. But y
Monks say these houres neyther after y vse of Rome,
nor Petropolitane Church, but with certaine special
Himnes, Versicles, Antiphones & Collects of their re-
ligion, rule & profession. And therefore make not one
kinde of Psallians, but so many kindes, as they haue
diuersities of prayers, orders, & rules of life. All which
the houres & seruice must they not omit, for then they
shuld incur deadlie sin. Yea or if any vse at their plea-
sure to change the same for other prayers rehearsed in
their steade. And if he shuld happē by negligence, y he
should omit in saying or singing of the same, any part
thereof, he is bound to make his account and num-
ber vp, eyther with a Pater noster, or Psalme, or else
he sinneth. And the like if he say them not in their due
houres : or one in anothers houre. Therefore must the
Regulars rise at mydnight to say Mattens, at the vp-
rising of the sunne to say the first houre. &c. and so forth
on, the rest, to the honour of our Lady, after the insti-
tution of Urban the Pope, and discharge of their rule.
Whereby it is euident, that they doe a thing almoste
incredible. Following the aduise that Petrus de Palu-
de giueth, to pray an hundred times by day, and an
hundred

hundred times by night, the obseruance of their rule
and rite of their Romish Church, become Psallians,
with whome as they agree in Battologia, liplabouring
and prating, so they also doe in a loytring life, and in
aduouching of the same doctrine, as so the Psallians
did. Witnesse of Gabriel Biel, who graunteth that all
strong of limme, and labourlike beggers, ought to
worke, or otherwise not to eate. Which notwithstanding
he sayth that Friers, Monkes, and the rest of this
bywode ought, though they are no preachers nor church
ministers, yet by almes to be provided for & not worke
bycause, Non solum his modis seruitur Ecclesie, sed et
tiam deuotis orationibus, et ceteris exercitijs spirituali-
liter, his. n. acquiritur gratia Ecclesie, placatur ira dei
& impetratur omnia necessaria corpori & animae &c.
Vnde tota Ecclesia est vna respublica, ergo quisquis
vlibus Christianis necessaria erogauerit, vbique ea que
sunt sibi necessaria accipit. &c. that is. That Church
is not only serued by preaching and administration of
the Sacraments, but also by deuout prayers, and such
like spirituall exercise. For by the same grace is obtai-
ned for the whole Church: Gods wrath is appeased, &
all things necessary both for body and soule are obta-
ined. Wherefore syth the whole Church is a common
wealth, it is requisite that whosoener layeth out any
thing for the state of the whole, should euery where re-
ceyue succour for his neede. The which reason how vi-
able it is to holde water, any man may aperceiue, that
considereth how the reason, in the latter parte, (which
is as a Metaphor brought fro Syndico a general Pro-
tor) sayleth, as well bycause the goodly exercises in the
first parte supposed, are not (if the rest were granted
to be good) sounde in the Cloysters according to all the

S. iij.

essentia

Supra. dist. 16.
9. 4. prop. 1.

A falsboode.

The Pedegrewe

2. Thebes

Biel ibidem.

Franc. Lamb.
Aunioniens.
c. l.

essentials and circumstances thereto requisite & there
in supposed : as also bycause that though it may hap
pen, that the way and meanes howe the general pro
curer shal prouide for his nede, may be left to his own
consideration, yet the wayes and meanes how a chri
stian ought to prouide, is not so. According to Paules
doctrine : Qui non laborat, non manducet. He that la
boureth not, let him not eate. Whose doctrine, yea, &
example is to be folowed. Although y Alexius (as Biel
sayth) forsoke his wife & patrimonie, went a begging
throughtout the worlde. Although Benet abode thre
yeares in a caue, not working, but liued of the almes
of a Pooke of Rome, yea, notwithstanding that the
Church of Rome hath licensed, warranted, and defen
ded, these Drones and Caterpillers of the Common
welth, or any other example of Dominick or Frauncis.
The which Frauncis rule they their selues followe,
even as they list, which is in dede nothing at al. What
and howe farre they dare presume to breake the other
rules, be thei elder, or be they later, it may wel be iud
ged: Such this that is one of the last and of the chiefest
and principall of rules, is broken and marred. Of the
which it shall not be out of the way, so to entreate, as
seeing the marring of the same, thou thereby mayste
perfectly vewie the state of all the other. In reading
whereof I pray thee be so indifferent, as I for my part
shall be in the describing of the same : and iudge the
best thereof.

In the beginning of their rules thus standeth it
written. Regula & vita Fratrum minorum haec est.
Domini nostri Iesu Christi sanctum Euangelium ob
seruare. that is. This is the rule and estate of the lyfe
of the friers Minors, to obserue the holy Gospell of
our

our Lord Jesus Christ. And in the ende : Sanctum E-
uangelium Domini nostri Iesu Christi, quod firmiter
promissimus, obseruabimus. that is. As we haue pro-
mised, so will we kepe and firmly holde the Gospel of
our Lord Jesus Christ. Pope Nicholas the third, extol-
leth the same rule very highly thus. Hec est apud deu
& Patrem munda & immaculata religio. &c. that is :
This is the pure and undefiled religion with god and
the father. &c. By reason wherof I iudge, that after S.
Frauncis in an earnest desire & pursute of euerlasting
life, had tried by foure yeares space the life in the wil-
dernesse, as also the prowling life of beggers, suppo-
sing to finde (among all) some maner of life whereby
he might attayne to the holiest, was admonished to
liue and be contented with the comon rule of all chri-
stians : the Gospell of the Lord Jesus. For in his Te-
stament S. Frauncis testifieth, that he was admonished
by oracle and commaundement from the Lord, that he
should liue according to the rule of the sayde Gospell.
As if Christ should say. Frauncis, distract not thy mind
to this or that estate of life, thinke not sometimes to
become a Carthusian, sometime a Bernhardine, or such
like. For the rule of righteousness consisteth in the
Gospell, the common rule and religion of all Christi-
ans. After the like sorte Antonius Heremita was ad-
monished, aboute Anno Domini, 350. & perswaded (as
Petrus Parisiēf. Cantor. sayth) to receyue the Gospels
rule. And therefore when any Monkes came to hym
for rule of life, he offered the same Gospell to be onely
folowed by them : & insetting them therewith, thought
(as I iudge S. Frauncis after him did) to make them
Gospellers and preachers of the same to all men. And
the rather, bycause there were fewe true teachers in
S. Frauncis

Lib. 6. de re-
borum sig.
c. Exiust.

Vol. 1. Lib. 21.

Lib. 6. de re-
borum sig.

The Pedegrewe

4. exiuit.

The Francis
canes must
preach.

What.

They must
posseſſe little.

Math. 4.

Hagg. 1.

S. Frauncis time. He therefore bound them to that of-
fice: prescribing almost the forme of their sermons (as
the sayd Pope Nicholas sayth.) Habetur in eadem re-
gula etiam, quod in predicatione quam Fratres faciunt
sint examinata & casta eorum eloquia: ad vtilitatem
& edificationem populi, annunciando eis vitia & vir-
tutes, poenam & gloriam. that is. In the same rule of
S. Frauncis, is also contayned, that the sermons of
those friers shoulde be of due examined stufte, true
matter and pure: to the perfect edifying of the people,
instruacting them of vices and vertues, of payne & glo-
rie. And by the like considering of the couetousnesse of
the Monkes, of and before his time, whom the Coun-
cel of Cabilion (which was about the yere of our Lord
800. in ygrete Charles his dayes, could not restraine:
but that they would persuade men to bequeath landes
and goodes. &c. to their Monasteries: whereby it was
like it would come to passe (as it afterwarde did) that
the Cleargie shoulde be Lords of all, and then hauing
the Diuels offer, might fall downe and worship him,
ordayned that they shuld take no money, be no gather-
ers of goods or patrimonie. But hauing meate and
drinke. &c. shoulde willingly giue forwarde the Gospell
of Iesus Christ in such pouertie, least that while they
are Philochrematoi, that is, studiers for lucre, the
toothe of the Lord, and building of the house shuld be
vndone: Which Hagge the Prophet crieth agaynst: &
therefore they are bound to work with their own hands
for their liuing as the same Pope Nicholas in þ place
aforesayd declared. But this good zeale of Frauncis
toke small effect, for it taried therewith, as it doth with
good hearbes, that seere in a day somer and dewlesse
dayes, sone wither. So say, because that the Popes
holynesse

holpnesse strayght way caught it by the ende, pearced the roote, and by expounding the purpose of Frauncis peruerterd the religion. Gregorie the .ix. Nicholas the thirde, and Clement the fift, eche in his time began to approue, expounde, and ordayne Frauncis : or rather misforme him : as by the example of the vnnaturall chaungelings of these late yeares appeareth. Where Frauncis would haue obediēce to God in Iesus Christ swozne, there must they sweare obedience to Francis. In place of folowing the rule of the gospel, they must folowe the Popes explication. In steade of such edifying and pure Sermons, they muste preach Legende lies, Ouidius Metamorphosis, an ouerwozne Gospel or Epistle in Latine, and Canonickall houres. And for working for their liuing, they muste loyter. For a poore Couent or Cloyster, a Kings palace and wealth. Finally, in steade of the putting out of one poore hand for a penne, holde a hode of a pecke. Well, thereby declared they (to the wise man) their couetous hearts and larger consciences. Wherefore I dare aduouch if Frauncis sawe those that chalenge his name, in these dayes, he woulde, marking their fatte cheekes & softe handes, say they are no Franciscanes, but Psallians. And marking their continual prating, and smal preaching, also say they are no Franciscans but Psallians. But for all their deformities, he would last of all, say they are Cerberus whelpes : and their Couent a kennell for the same. If the Franciscanes of our dayes are mysshapened: If that godly be so peruerterd, that they are become rather the Heretiques of their founders than folowers, what ought a man then to iudge of the rest : if the same rule of Frauncis or any other more were good. And as touching such orders whose rule & profession

I. j.

The Pedegrewe

profession is naught in the erection and first foundati-
on of the same: and was neuer good, I neede not to
speake at al. If therfore these regular professours, be-
fore bryefly passed ouer, would examine their Doctour
chere, Canonically houres and luytring life, I doubte
not but that they all would say, that they looked as like
Psallians in our time, as the Psallians in Augustines
time, and they all in them, looked like Heretiques.

Encratites.

Har. 25.
Epiph. lib. 2.
to. 1. Har. 47.



Ainēt Augustine folowing the iudgement of Epiphanius, counteth this secte of the Encratites a scisme or factiō of the Tatianistes: appoynting the Tatians for the chiefe head and fountayne of the same. The accompte of their firste ryling, is conteyned in the Chapter of Tatians, as in their roote of whom they first about the yere of our Lord. 175. sprang.

Aug. ibidem.

Their name doth euen at one worde declare, what doctrine thou shouldest loke for at their handes. They are called Encratites, which signifieth abstayners. Nec recipiunt (sayth Augustine) in suorum numerum coniugio vtentem, siue marem siue foeminam, non vescuntur carnibus, easque omnes abhominantur. that is. They receyue not into their Couent, eyther man or woman married, they eate no flesh, but detest all kindes thereof.

With the which doctrine and maner of those Encratites, the foresayd Regulars, so in euery poynte agreed, as they may well graunt that Augustine hath meant of them: whatsoeuer he writ as touching the Encratites. For the aboue sayde Regulars receyued none

none to be of their nūber, but marriage forswearers :
do not the Encratites so : They also are bound by pro-
fession to detest al flesh: and doe not the Encratites so?
These Carthusians vowe neuer to eate flesh : even so
all Monkes, or the most parte of Benets rule doe. Po-
lydorus Virgilius doth giue them a pretie scoffe : that
eyther the most parte of Monkes eating flesh continu-
ally agaynst their profession, are Heretiques, or are
continually sick. Yea and these holy charterlings are
such despisers of Marriage, that if a married woman
come within their cloyster, it must be washed and clea-
sed after hir with holy water: as by good prouise it hath
bene sene. But the common prouerbe is wythout all
doubt true in them : see sport, not see, no test.

De. In. li. 7. c. 1.

Tatianisme.

Carpocratians.

Anno. 173.



ABout the yere of our Lord God
173. in the. xi. yere of the raigne of Ha-
drian the Emperour : as Theodoretus,
Eusebius and Nicephorus declare, gods
Church was assaulted wpth the egre
Heretiques Saturninus, Basilides and Carpocrates, of
which latter commeth this secte called Carpocratians,
whereof I entreate in this Chapter. These sectaries
were so puffed bp with pride, that they (as Irenæus de-
clareth) sayd some of them were like to our Sanioure
Jesus in obseruing of righteousnesse, & in knowlege.
And also that, parte of them was more excellent than
Peter and Paule. The same doctrine doe the Francis-
cans teach in these wordes. Franciscus ad litteram se-
cundū Euangelium obseruant, non transgressus api-
cem vnum & iotam. Et solam ipse cum suis habet re-
gulam,

*Irenæus lib. 1.
c. 24.*

*Li. Conformis-
tatum. Fol. 2.
Impress. Mea-
diolan.*

Anno. 1510.

T. ij.

The Pedegrewe

Fol. 5.

gulam. &c. S. Frauncis hath persourmed the holy Gospell iust with the letter, not breaking any one iote or pricke. And in another place: Omnes virtutes sanctorum, tam veteris quam noui testamenti, in Francisco posita sunt vnitiue & coniunctiue. that is. All the vertues of the holy fathers, especified both in the olde and newe testament, are all wholly & togyther in S. Francis. Also in the 8. lease he sayth. Franciscus similis Adæ Abel, Enos, Enoch, Noe, Abraham, Isaac, Iacob, Ioseph, Mosy, Aaron, Phinees, Iosua, Iob, Samsoni, Iephite, Gedeoni, Samueli, Eliæ, Elizeo, Ionadab, Esaie, Ieremie, Iob, Thobia, Ezechieli, Danieli, Michea, Petro, Iohanni Baptistæ, Iohanni Euangelistæ, Iacobo, Bartholomeo, Paulo, in summa omnibus Sanctis. And in many other places thorowout the whole booke, which I omitte.

Priscillianistes.

Anno. 382.



Her. 70:

To. 1. 1. 21.

Priscilianus of the Countrey of Spaine, or as Hierome sayeth, of Galatia, did beginne his famous faction vnder the raygnes of the Emperours Gratian and Valentinian, which was about the yere of oure Lorde God. 382. First in Spaine, then after, in Fraunce. They taught, that they should not tel nor open the secrets of any man be they neuer so filthie, vnrighteous or perillous: as Augustine noteth thus. Iura periura, secretum prodere noli. that is. Swear and forswear, the secrete thing forth shewe not: and this was percell of their doctrine. The selfe same doctrine the Popisses haue in these wordes of Cardinall Caietane. Nullatenus licet confessori reuelare

uelare peccatum confitentis,, etiam deliberatam occi-
dendi summi Pontificis voluntatem habentis. that is.
It is not by any meanes lawfull for a ghostly Father
to reueale the offence or wicked purpose of his ghostly
childe, no, not if his purpose were stontely stayed to
kyl the Pope himselfe. The practize of their Church
doctrine is partly touched by Fabian entreating of the
death of King Iohn. But very largely and cruelly, set
out by the no lesse learned than painefull brother M.
Fox, in his Actes and Monumentes of Martyrs. For
when as a Monke of Svvinsted in Lincolneshiere cal-
led Simon (the sonne of Simon Magus) hadde determi-
ned to poyson the foresayd King with wine, wherin a
Toade had (by him pricked) vomited by such tormente
hir venime, and did befoze hande confesse to his holy
Abbot the same his purpose. The same Abbot mosse
trayterously kepte secrete the same from the Prince:
yea, & that moze is, heartened the Monke to the same
murther of the Prince, and of himselfe, first drinking
therof to him. For which good dede, the Monke should
haue a perpetuall Masse for his soule. But who can
loke of such rotes for other frutes:

*Et in sumula
Parag. Confes.*

In parie Fab.

Jewish Blastians.



Vsebius maketh mention of one
Blastus, who was (as by him may be ga-
thered) about the yeare of our Lord god
174. a man infected with the Heresie of
Valentinian. And as Theodoretus wit-
nesseth, he was an elder in the Church of Rome. Ter-
tulan speaketh of him vnder y name of Blastrus. His
mate in this his errour was one Florinus. But that
which I intend to wryte of, is that which the same Ter

Lib. 5. c. 14. 15.

19.

T. iij.

tulan

The Pedegrewe

*In fine Lib. de
prasc. Her.*

*Ioannes Boes
mus. lib. 2. c. 12
Durand &
Belesb. p. 107.
A. 11. 15.*

*S. Thom. 1. 2. 9
103. art. 4.*

talian testifieth. Blastus latenter vult Iudaismum in-
troducere. &c. that is. The same Blastus indeuoured
himselfe secretly to bring into the Church of Rome
Ceremonies of the Jewes. By the which saying of
Tertulian, it is to be apperceyned, that the Church of
Christ counted it Heresse, to vse any one of the Leuiti-
cal Ceremonies, or to conforme hir selfe to the maner
and fashion of that Church. Of the same minde also
general council of Laoditia about. 300. and odde yeres
after our Saviours his birth was. Yea, and the church
of Rome was once hir selfe of that minde agaynst the
Arians. But she stayed not long therein. For behol-
ding that hir estate and countenance of religion, was
in the outwarde glozy baser than Jewe and Gentile,
did shewe hir selfe with a new attire: fashioned part-
ly after the Iudaisme whiche she before abhorred, and
partely after the Gentilitie of the Egyptians, Greci-
ans and Romanes. The which was not lawefull: no
not for the Jewes to do. For as the Apostles in the ho-
ly Synode at Ierusalem, did strike oute the Iudaisme
whiche false brethren wold haue brought in among the
beleners of the Gentiles, so did they also commaunde
them to abstaine fro the Ethnisme of their fozfathers.
Whiche notwithstanding this, hath the Church of
Rome broken. Thus hath she revolted. Thus is the
thing lawefull by hir authorite, whiche is other-
wise vnlawefull. Nam Gentilitatis ritus repudiaba-
tur tanquam omnino illicitus, & a Deo semper prohi-
bitus. Ritus autem Legis cessabat tanquam impletus
per Christi passionem utpote a Deo in figuram Chri-
sti constitutus. For the rite of the Gentiles (sayth S.
Thomas) was of the Church altogether refused, as whol-
ly vnlawfull and alwayes by God forbidden. But the
rites of

rites of the lawe did ceasse, as by the passion of Christ accomplished: namely ordained of God for a myserie of Christ. Wherefore in viewing of this ornament of the Church of Rome, thou must (gentle Reader) mark, first those things that she had from the Jewes, wherein she agreeth with the heresse of Blastus. Secondly those that she had from the Gentiles: wherein she is become a Gentile. For although they are applied to Gods religion, so farre as they can apply the same: yet by no meanes are they incorporated: because Gods religion is such as alwayes abhorred the Ethnicke rites. The which thing thine owne traunple, (with the helpe of Durandus and Beletus and Boemus, their owne writers,) easily may doe. And therefore I omitte the same for shortnesse sake. Which also causeth me to overpasse a gret number more of byz topes and trimming.

Masse.

Anno. 235.

Pontianus a Romane ordained the Confiteor to be sayd of the priest before Masse.

*Naclerus.
Gen. 8.*

Anno. 426.

Celestinus a Campanois appointed the introite to the Masse.

Volat.

Anno. 443.

Leo a Thuscane lengthened the Cannon with Sanctum Sacrificium. &c. and Igitur oblationem. &c. unto Placatus.

*Siebertus.
Pol. de. In. li. 2.
c. 10.*

Anno. 513.

Synmachus a Sardinian, aboute that time Bp. shop, fashioned the Masse (cloughted by many of hys predecessors) into a forme and more perfect sorte.

Volat.

Anna

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Anno. 583.

Sigeb.

Pelagius the second a Romane ordayned the Prefaces to the Masse.

Anno. 593.

In Decret.

Gregorius a Romane added the Kyrieleison nine tymes to be sayde, the Alleluiah, the Offertorie, and the three Postlacions in the Canon.

Anno. 690.

Sergius an Antiochen cast to y Masse Agnus Dei.

Anno. 731.

Sigebertus.

Gregorie the thirde toynded the clause, Eorum quorum solemnitas hodie. &c. to the Canon of the Masse.

Anno. 768.

Stephanus the thirde prouided that Gloria in excelsis should be every Sunday song at Masse.

Anno. 772.

Adrianus a Romane, leass, passing deuilelesse (as touching this thing) he might seeme to be barrayne in the birth of Antichrist, was deliuered of .ij. twinnes, those repetitions or doublings in the Offertorie.

Anno. 1215.

*Ex Lib. 3.
c. Sane.*

Honorius a Romane ordayned, that the Hoste at Elevation should be worshipped, and that he shuld be caried with light and such like to the sicke.

Anno. 1484.

Math. Pal.

Innocentius the eyght gaue licence vnto the Norvvaies, to consecrate without wine.

Orders, dignities, and degrees.

Anno. 283.

*Dist. 24. c.
Subdiacon.*

Gaius a Dalmatian ordayned that Priestes should be consecrated in their offices, together that they

they were Ostiaries, Lectors, Exorcistes, Acoluthes, Subdeacons, Deacons, Elders or Byshops. *Dist. 24. c. Subdiacon.*

Anno. 295.

Marcellinus an Apostatate Byshop, appoynted that there shoulde be xlv. Paroches and euery one to haue his gonernour to baptize the Gentiles and bury the deade. Wherupon, about 800. yeares after, the deuice of Cardinals sprang. *Polid. li. 4. c. 9*

Anno. 714.

Gregorius the seconde a Romane, commaunded that no man should mary with his Gossip. *Tom. 1. Concil.*

Fasting.

Anno. 120.

Calistus or Calixtus the seauenth Pope being a Romane borne, appoynted the dayes called Angaria, that is the Imbre foure times in the yeare. *Dist. 76. c. lea iunium.*

Anno. 406.

Innocentius an Albanian ordained that Saterday should be fasted. *De Consecr. 3. c. Sabbat. vero.*

Anno. 421.

Bonifacius a Roman ordained y the Saints eues should be fasted, wheras before his time it was not so. *Polli. 6. c. 4.*

Anno. 593.

Gregorie a Romane added foure dayes to the beginning of Lent: he forbade milke, cheese, butter and egges. *Ibidem. c. 6.*

Holy dayes.

Anno. 318.

Siluester a Romane ordained at the requeste of Constantine, the feast of Petri ad vincula. *Ibidem c. 8.*

V. j.

Vigilius

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Anno. 537.

Sigeb.

Vigilius a Romane ordained the feast of Candlemasse.

Anno. 628.

Honorius a Champanois ordained the feast of the Exaltation of the Crosse.

Anno. 828.

Plat. Sab.

Gregorius the fourth a Romane, at the request of the Emperour appoynted the feast of All Sainctes.

Pol. de. In. li. 6

c. 8.

Volat.

Ibidem.

Anno. 1002.

Iohn the. xviij. ordained the feast of All Soules.

Anno. 1260.

Vrbanus the fourth, ordained the feast of the Sacrament, called Corpus Christi day.

Anno. 1471.

Extravagan.

Sixtus the fourth apoynted the dayes of presentation and conception of our Lady, of S. Anne & Ioseph.

Mariage

Anno. 386.

Dist. 82.

Sirritius a Romane did fyrste tyrannously forbid mariage to the Priestesses.

Polli. 5. c. 4.

Gregorie the. ix. about the. 1075. yeare of our Lorde toke it wholly away.

Burying.

Anno. 1200.

Plat.

Calistus the. xvi. Pope, halloved speciall places (which we call Churchyardes) for burying.

Consecrations.

Anno. 120.

Polid. li. 5. c. 6.

& Libr. 8. c. 1.

Calistus or Calixtus the. xvi. Pope, a Romane bozne, first consecrated & dedicated a Church unto the ho

the honour of our Lady, which he did in the countrey beyond Tyber.

Anno. 269.

Foelix being Bysshoppe, did ordayne that Altares should be consecrated.

Plat. Sab.

Anno. 283.

Gaius a Dalmatian appoynted that Christians shoulde bring of their firste frutes to the Altare, and that there they should be halloved after the maner of the Jewes.

Pol. li. 6. c. vlt.

Dedications.

Anno 609.

Bonifacius the fourth a Martian, this man altered the temple which M. Agrippa builded to al the Ethnicks Gods, vnto the Church of All Sainctes.

Blondus. lib. 9
Diacon. lib. 18.

Anno. 621.

Bonifacius the which was a Champanian, did bestowe the Church and Altares, on Thieves for their Sanctuaries.

Sigebert. Sab.

Church Instruments and Vtenfiles.

Anno. 202.

Zepherinus a Romane bozne, ordayned that thenceforth the sacrament of Christes bloud shuld not be ministred any moze in wooden vessels, but in glasse.

Pol. lib. 6. c. 12.
Plat.

Anno. 227.

Vrbanus the xviij. Pope ordayned that from his time forward the Communion Cup (which then was wood or glasse) should then be siluer or golde.

Gratian.

Anno. 256.

Stephanns a Romane, and aboue. xx. the. iij. B. ordayed

U. g.

dayned

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Pol. de. In. li. 6
c. 12.

dayned certayne Vestimentes and apparel for the ministracion, after the maner of the Jewes Priests, and for the Altares.

Anno. 158.

Volat. Sab.

Xistus the second of that name, an Athenian, was B. and in number. 24. he appoynted that thenceforth it should not be lawefull for a Priest or Leuite to weare their gay Vestiments, but in an holy place.

Anno. 318.

Plat. Sab.

Siluester a Romane bestowed on the Church, both linnen Albes and Corporalls.

Anno 406.

Pol. lib. 6. c. 11.

Innocentius an Albanian deuised that the Pax shuld vpon feastful dayes be caried about to be kisse: and that the cleargie men should kisse one another.

Anno. 420.

Isidor.
Volat.

Sozimus a Gretian, about that time. B. apoynted the Paschal taper on Easter euen to be hallowed.

Anno. 463.

Sab. Volat.

Hilarius a Sardinian first published the Cannons for lawe, and appoynted the Church to be trimmed with golde and siluer.

Anno. 493.

Volat. Sab.

Gregorius a Romane deuised the lightes in the Church, and maner of the Quere.

Anno. 606.

Plat.

Sabinianus a Thuscane endued the Church with the deuise of the Lamps continually to burne, and the practising of Belles.

Anno. 608.

Pol. lib 5. c. 6.

Bonifacius the thirde a Romane, who firste obtayned the name of Pope & vniuersall Byshop, enriched the

the Church Altares with a licence to weare faire linnen couerings.

Possession Temporalities.

Anno. 227.

VRbanus the .xvij. Byshop ordained and licensed the cleargie men to receyue tempoꝛall possessions.

Pol. lib. 6. c. vi.

Anno. 265.

Dionisius appoynted and set out to euery Minister his parish and Church, commaunding them to be contented therewith.

Pol. lib. 4. c. 9.

Peculiaritie or exemption.

Anno. 241.

FAbianus a Romane ordayned that Priestes should be impleaded only in the ecclesiastical court: and that none should accuse them but their like.

2. q. 7. c. Sicut.

Annoying.

Anno. 318.

Siluester a Romane deuised that Byshoppes should be annoynted after the maner of the Levitical Priestes.

Pol. lib. 5. c. 3.

Anno. 406.

Innocentius an Albanian appoynted that oyle which befoze was for the Byshops proper vse, should now be also for the sicke. &c. Some appoynt it to Felix the fourth an hundredth yeares litchens.

Sigeb.

Volat.

Translation.

Anno. 253.

V. iij.

Cornelius

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Torn. 3. Concil.

Cornelius a Romane, about that time Byshop, at y request of Lucina a noble lady of Rome, translated oꝝ conueyed the bones (if they happened on them) of Peter & Paule vnto a moze honozable place: wherby he was the first beginner of the Ceremonies oꝝ right of Translation.

Primacie.

*Dis. 17. c. Syn-
nodum.*

Marcellus, who as Platina writeth, succeeded Marcellinus the Apostata, decreed that no acte, by whome soeuer appoynted, should be of any force, vntlesse it should by the authoritie of the Byshop of Rome be confirmed.

Anno. 336.

3. q. 6. c. Dudu

Iulius a Romane oꝝdayned, that the Councelles shuld not be called together oꝝ celebrated without the Byshop of Romes consent.

Anno. 406.

*9. q. 3. Nemo
Indicabit.*

Innocentius an Albanian exempted the sea of Rome from the subiection of being iudged & construed of other.

Service.

Anno. 368.

Pol. Lib. 6. c. 2.

Damasus a Spaniard apointed that the Psalmes should be tolled from side to side: and that at the ende of euery Psalmes, Gloria Patri. &c. should be song.

Anno. 404.

*De Cons. dis. 1.
c. 1. apostolica.*

Ariastafius a Romane about that time was consecrated Byshoppe, he oꝝdayned that thenceforth all people, as well of the cleargie as of the laitie, shoulde hearing the Gospell, stand and yelde curtesie,

Anno

Anno. 426.

Celestinus a Campanian apoynted that the Psalmes shoulde be song after the order of Antiphonies. He also deuised the Graduale. Durandus sayth, Ambrose deuised the same.

Sab. Sieber.
In phē. 5. part.

Anno. 445.

Leo a Thuscan found out (by the aduise of Mamertus Bysshoppe of Vienna) the petie Procession, or Jacke gangs.

Pol. lib. 6. c. 11.

Anno. 413.

Symmachus a Sardinian decreed that on Sonday, and on euery birth day of Saintes, Gloria in excelsis shoulde be song.

Plat.

Anno. 530.

Agapetus a Romane decreed that those Processions shoulde goe rounde about the Church euery Sonday.

Volat. Plat.

Anno. 537.

Vigilius a Romane layde out for euery holy day proper and fit lessons.

Isidor.

Anno. 558.

Pelagius the firste a Romane deuised the Canon call honres, who first applyed the Masse for Anniversaries or yeare mindes of the deade.

Pol. lib. 6. c. 2.
Plat.

Anno. 583.

Pelagius the seconde ordained the seauen sorts of Letanies.

Siebertus.

Anno. 593.

Gregorius a Romane deuised the manner of the Quere, the Antiphonies to the Masse, and the large or honourable Processions. He was the first that pronounced pardon to such as on chosen and special dayes resorte to Church.

Greg. lib. 4. Epist. c. 88.
Pol. li. 8. c. 1.

Vitellia-

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Plat. Volat.

Vitellianus a Champanois, brought in, (himselfe being a Musitian) the artificial singing and harmonie of Organs and instrumentes.

Anno. 707.

Poly lib. 6. c.

13.

Constantinus a Syrian, bycause the Images had as simple right, so vnquiet possession and small fauor with their Landlordes, decided the cause that hitherto hong before his predecessors variable: graunting them licence, to be paynted in the Porch of S. Peters church at Rome.

Anno. 731.

Plat.

Gregorie the thirde ordayned the Images to be honoured and worshipped.

Anno. 796.

Pol. lib. 5. c. 10.

Leo the thirde a Romane ordayned the three Procession dayes before the Ascension. Also the burning of Frankencense after the maner of the Gentiles and Jewes.

Anno. 1050.

Blondus. 3.

dec. 2.

Leo the ninth a Germane ordeine a paterne for the Church to sing the Hymnes and songs for Saintes.

Anno. 1086.

Poly 6. c. 2.

Vrbanus the second, ordayned the. vij. Canonically houres, to the honour of our Lady.

Anno. 1315.

Poly. 6. c. 12.

Iohn the. xxij. he deuised that the Sanctus shold be tolled thrice euery day, at which, the hearers shoud straight crouch and say the Aue Maria.

Baptisme.

Anno. 369.

Damasus

DAmasus a Spaniarde oz dayned the Crossing with Chzisme on the bzolwe at Baptisine. *Tom. 1. Congr.*

Confirmation.

Anno. 318.

Sluester a Romane, deuised the confirmation of Infantes: we call it byshopping. Some appoynt it to Meltiades, and other some to Eusebius. *Plat. Sab. To. 1. Concil.*

Excommunication.

Anno. 772.

ADrianus a Romane deuised first the Seales of leade, called Bulles. *Poli. lib. 8. c. 2.*

Let this summarie abstract, be to thee (gentle reader) a sufficient demonstration and teaching, how the Popes from time to time haue bredde this their monstrous religion, and clotted comelynesse.

Rethorians.



Phe ancient Philaster and after him August. (out of him) make mention of one Rhetorius, who helde a maruelous vaine opinion, to wæte: Omnes hæreticos recte ambulare & vera didere. That al the heretiques walked aright and sayd the truth. Which though perhaps he did, eyther by expounding of their meaning, oz such like sorte to couer their shames withall: yet for that he concluded to that effecte, he is an Heretique with eyther of them in their seuerall errors. How much honestie so euer he would doe them: he hath thereby dishonested himself. Euen so the Popistes in these our dayes, think that it

R. J.

standeth

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standeth much with their honours, that they should defend the Apostasie of their Church of Rome, for whose sake they stick not to daune themselves: I know not by what compact. For albeit that their Church followeth the Heretique Antropomorphites and Angell men, Catharists and Colliridians, Chazinaries and Coluthians, Montanistes and Melsalians, Donatistes and Pelagians, with the rest of the 24. errors of the old Heretiques, yet dare they say with Caietane: *Proprio sensu ac germano sacrarum Scripturarum. Ecclesia semper utitur in sacris Canonibus.* That their Church doth vse in the Cannons the proper and naturall sense of the holy scripture. Which saying being true: of these conclusions one must follow: that they are eyther Heretiques of sound Canons, or else y they liuing and teaching according to their Cannons, are the Heretiques of hereticall canons. For as it is most euident: that there is but one truth: so is it (without al doubt) playne that they varie therefro. Ruardus and Rossensis agree not: Lusitanus and Soto conoord not: neyther are they in vnitie with Pighius. The elder age of the Popistes, is against the Popistes of this time: And y Popistes of this age against themselves. Gardener againste Smith, and also against himselfe, Smith against Gardener. Not for the standing of a table, kneeling, sitting or wearing, but (amongst other) for the large doctrines of Fre vvill, originall sinne, Iustification, and Sacrament of Christes body: Of the which latter point they haue many contrarieties, & errors: although it be the waightiest ware of their pedlers pack: For the which they haue embzued themselves with the bloude of Gods Saindes: who of right they ought to haue spared, and first haue tourned their tirannie

rannie to themselves, and haue fierd there owne folk,
or at least haue agreed with themselves, before that
they woulde compell other to agree to their discorde:
which I ouer passe, sith it is moze playnely proued be-
fore, than eyther order or neede in this place require
again. The prouise whercof perhappes may cause (the
astonished at their horriblenesse) to demaunde howe it
then could come to passe that the same should continue
till this day, neyther God, nor man helwing it downe.
To the which I answere, as touching Gods will wo-
king therein (for that the cause thereof is not wholly re-
uealed) we must say with Paule: O altitudo Sapientie
&c. O deepenesse of Gods wisedome. Notwithstan-
ding the secretnesse whercof: yet that suche a thing
should be, Paule and Iohn the Euangelist, with many
other witnessse. The which Iohn calleth it by the name
of Babylon the great Citie: vnder which name Peter
(as the Popisses expounde the last chapter of his first
Epistle) meaneth Rome. Partly for the present diuer-
sitye and confusion (for Babylon by interpretation sig-
nifieth so) of the Gentiles superstition there vsed: part-
lye for that in the spirite he did with Iohn foresee the
confusion of Christian religion, that shoulde spring
thence to infect all christendome. As the auncient and
effeminate Babylonians did in their dayes the whole
worlde. And though the worlde neuer gaue stroke
thereat, what then: it standeth with his nature, to
foster and set forward superstitions, and to spare no
cost. No not their wines earings nor ornaments,
and birth right of their heres. Wea pardie at the bul-
ding of Gods tabernacle they will not deale so frank-
ly, as to spare the same. An easler religion it is, to be
saued by Symon Magus mere grace & plenitudine
Æ.ij. potestatis

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potestatis and fulnesse of power (leade his scholer neuer so loose a lyfe) then by fayth in Christ which demaunders in obedience a holy life: which to the carnal & grosse world is vnſauerie, aswell for that he can not abide the spiritualnesse of faith: as also for that, that holynesse is against his decayed nature, it also is against his courage to be brydeled, or obey. Possiblye the authoꝝ of the Apologie for the priuate Masse, Hosius and the other of that bande, will thinke: that I graunte their plea of quiet possession: whereby they will prescribe against the truth: I confesse nothing lesse: but rather muse that they so fondely reason.

For the Church of Christ in this case, is much like vnto a familie or flocke, whose right of long tyme wrongfully with holden, though all the flocke doth not with open mouth clayme: yet if anye one heire of of nighest kinne stande for the same and obtaine, the quiet possession of the defendat is empaiꝛed. Euen as the Popisshes is, wherby they cannot, Bona fide possidere, without mistruste of forged title prescribe and possesse, another mans right and place. And God in all ages hath stirred vp some good members, & heires of grace to pursue the right of the Church. As Anno 313. the Counsels of Nice and Mileuitane stode against the appeales to Rome. Innouation of Prayers. Supreamie authoritie. And for the Mariage of Priestes. Secondly, Anno Domini. 430. the first general counsell of Carthage (which endured fve yeares) agaynst the supremacie. Also Pope Innocentius the first, for the mariage of Priestes. Thirdly Pelagius the Pope. Iohn Maxentius, Anno. 513. agaynst the supremacie. Fourthly Pope Gregorie the first. Anno. 600. against the supremacie. And the sixt Council of Constantino-
ple, for

ple, for Priests marriage. Fifthly, Anno 700. S. Hulderich resisteth Pope Nicolas in the case of Priests marriage. Sixthly, Anno 800. Clemens Scotus, of the Uniuersitie of Paris, agaynst Boniface, for y marriage of Priests, and agaynst Images. Seauenthly, Anno 940. the first Ottho the Emperour agaynst the supremacie & pride of the Popes. Eyghtly, Anno 1050 Lupoldus Byshop of Mentz agaynst Leo the ninth, for the supremacie. And Nicetas for the marriage of the Cleargie. Ninthly, Anno 1120. the cleargie of Englad and Germanie, for their wiues. Tenthly, Anno 1213. Fredericko the seconde Emperour agaynst the Popes tirannie. Eleuenthy, Anno 1329. the whole kingdome of Fraunce agaynst the Pope and his Court. Twelfthly, Anno 1400. Thomas Rhedonensis, Nicolaus Cusanus, and Eneas Siluius (before he was Pope) against the pride of the Pope, and for Priests mariages. Finally, in this last hundreth yeare, God hath raysed vp Laurentius Valla, Hierome Sauanorola, & the Earle of Mirandula, wyth innumerable many moe of worthy Champions, of whome some haue foughte vnto their knees in bloud for the right of the Church, whose doughty dintes done, cause this tree to wyther (as thou maist biew) and to be without al hope of further frute. Euerye man according as God hath lightened their heartes, hath dealt in the right of the Church: by reason wherof the Popists can not (as I before said) plead prescription. For we be so blinde, as to thinke the religion of the Protestants to be a new doctrine, which throughe all ages hath bene thus defended (though I touch but a few, by many more) as I am readye to proue. Wherefore it is a very loude lie, to say that Luther begonne the same. All which notwithstanding,

℞. lxx.

God

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*The authour
satisfieth his
promis made
in the begin-
ning, for con-
tinuance of
the Church.*

God hath reserved the better overthrowe of the same tree, to the breath of his owne mouth, (which appereth now at hande) least flesh and blood should glorie in so valiant a conquest. Thus much therefore to them that demaund, why neyther God nor the worlde did hewe downe this tree, nor stroke the roote. The summe wherof is, that he was pleasant and did agree with the superstitious and filthy nature of the world: & that God though he hath caused his church to strike from time to time thereat, yet hath reserved the same to a greater punishment and severer iudgemente. As he also hath done Mahomet the eronious tree without y Church, which both are nourished with the water of ignorance. Euen as so to be, is the maner of Heretiques. For if either Simon had wel receyued the doctrine of the holy ghost, or Iudas of the Messias, it is not to be thought that they would haue departed from the Church: Falling when they seemed to stand, deceived by arrogancie, which I may properly call ignorance. The which sith it was so needeful for the beginning of this tree, is by the aforesayd Babylonians, the Popists, vsed as a no lesse necessary pollicie, and licoure for the maintayning and watering of the same. Neyther doe the Popistes misse resemble their brother Mahomete whose religion writte vnder the olde Arabical tong, & comaundement of not interpreting & expounding the same, beyonde the literall sense, hath vnder mighty and thundering termes, being otherwise senselesse and spiritlelesse, ruled the poore sely soules, as Iupiters blocke amongst a number of frogges. He is counted a learned Priest, that can reade his seruise playnely and turne it into the Sclauonian. &c. tong. The which estimation of such learning doth rather of right appertayne

pertayne to the Mahomet Priests, than to the Popes, of whom the greater part can not write nor spell in their mother tong their owne names, much lesse expound their Latin Portus, or reade beside their owne. Surely the Romishe cleargies ignorance was such, that within these fiftie yeares (as common reporte is) they sayd in the vniuersitie scholes, when greke wordes hapned to hand, It is Greeke and can not be read. And what Latin they did vnderstand, write or speake, it is to common now to minde. And yet were they proude in this their ignorance. But I may not let passe to remember what greuous and haynous Heretiques they were counted that did read, & much more that expounded or talked of the scriptures, in their mothers tong. Wherefore sithens they were wholly vnseene in all good letters, language, and learning, (as wel sheepe as shepheard) it is no maruell though they fell into error, no more than if blinde guides or wanderers in the dark, shuld do into the pit. For whereas none can giue good counsell, the citie decayeth, as it did in the dayes of Roboam the sonne of Salomon, who asking counsel at the mouthes of the vnskillful, by following the same, peruerterd the common wealth, & made scisme in the church of Israel. And if after those dayes it happed Elias or any other of the Prophets to speake the truth, in the foolish eares of that ignorant and peruerterd people, then the husbandman with his forke, (who is winged as thou seest) is redy at hand to strike. Ah alas what a pitiful muster is now before my eyes, of those whome that subtil serpent (as touching the body hath slayn) and as a raging tirant iniuriously murdered, supposing to set forwarde his tillage by bloudshed, as by Iudas he beganne. But Jesus Christ our
 Lozde,

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Lord, hath set their soules with him on high, out of whose albes many rise in this our age, to fight against this tree, wherof the ouerthrow is at hand, which God for Iesus sake hasten. Amen.

Of the toppe of the Tree.



And the loue of God toward vs, or his displeasure for our sinnes hath alwayes bene pronounced by vocall meanes in his Church: so hath he likewise through all ages almost, preached the same in certayne examples or paternes. His loue by mercysfull, his wrath and horrible displeasure by meanes right terrible. Yea, & when we are eyther so deafe that we care not to heare, or that our eares are so tender, that they list not abide the breath of truth, for amendment: then pleaseeth it him to preach to our enemies, & those that cannot also heare for want of true teachers, may anticipate and go before them that can and list not heare, in amendment, and in repentance of life. And as the same examples are, after diuers & sundry sortes manifested: so likewise the table or matter wherein he depainteth or carueth out the same, is not alwayes one. Sometimes it is in the Skie: as Constantine the gret viewed (some say) in heauen, the shape of a Crosse, a signe and sermon of Gods kindenesse ensuing. So armies fighting, and such like, haue bene doctrines of his dreadful displeasure. Sometime it is in the earth and frutes, as well of the ground, as also of creatures wombes, which being deliuered, in their right shape and forme, are tokens of his louing kindenesse

kindenesse towards vs continued. But otherwise being monstrous, cyther in hauing moze limmes than neede requireth, or wanting to satisfie the neede of nature, or else hauing all, be notwithstanding misseformed in fashion or colour, yea or myseplaced: are after their maner, cyther signes to vs (oute alas) of bys anger, or lessons of our blindenesse, and to vs often times of both. As our ruffed pigs and calues haue here in England, of late dayes (I feare me) bene of both to vs. For al be it that the tokens that God oftentimes doth shewe from heauen to the earth, are nowe & then truely expounded, for the vse and common ease of all y^e world: yet is it not but to be construed as a common rule, that the monsters of England, concern properly that land: As those of other realmes, do the people of y^e proper soyle: which is speciall to them. But bycause that heauen is the common goale or base appoynted for vs all: These therein shewed, doe (circumstaunces considered) concerne so many, as thinke to attayne and get that same. And it is an opinion no lesse probable than common, that the huge monsters breedde in the intralles and depthes of the maine seas, as long as they containe themselves in the same, are not any speciall preachings to any one countrey: bycause the high seas are in Nullius bonis appetayne to no man or countrey properly. But if that they remoue thence and are cast vp or arriue in creekes, shoares, or riuers of any countrey: then by common assent, they abode or preach to their hostes something, God tourne it to good.

Upon consideration wherof, I haue placed in the vppermost toppe of the tree, this vgly shape. A thing
 P. j. where

The Pedegrewe

wherin the horrible confusion of Rome, is sufficiently and properly preached, and cōtayned in a little sūme: euen as the floure, frute, or seede, doth in a very small bulke, or codde, compzise the vertue of the roote, stock and bzaunches being many.

The description.

ROME the mother of the world, is scituate in Italie, thzough the same there runneth a famous riuer called Tybre: vpon the which, there was in the yere of our Lord. 1496. found this horrible monster, the shape whereof is thus. The head and mane of an Asse. The body throughout is scaled, excepte the bzeastes, belly and wombe, and those are the partes of a woman. The right hand is the fote of an Elephant, the left is the hand of a man. From the buttocks there issueth a Dragons tayle, and at the ende thereof, a Dragons heade. Vpon the one hippe there is an olde mans face. The right fote is the fote of an Dre: and the left, is of an Eagle, or of a Gryphon.

The interpretation.

But soz as much as it hath pleased God to carue and shape the same, amongst the entiers lompe and heape of nature, onely out of, and from the territoire of Italie, and of all other parts, from the chiefest part thereof. And to fashion that various and diuers monstrousnesse, into one body: It can not but be confessed, that it doth appertayne both onely to Rome, and also signifieth a body politique, risen in that cuntry, to a maruellous and most horrible confusenesse. The kingdomes of the Medes, Persians, and Macedons. &c. is by the holy ghost foresheved to Daniell, in the shape of bodies naturall. And it standeth also with the maner of Pauls speech, to call the Church by the name of a body, *Vnum corpus sumus*, We are all one

Daniel. 7. 8.

2 Col. 4.

all one body, sayth he, speaking of euery Christian in the Church. So in the Apocalips of S. Iohn, the holy ghost also foresheweth Antichrist, the eldest sonne of the Diuel, sometime by a woman. And his kingdome by a beast of many heades. And sometime by a Cat of the mountayne rising out of the seas. And in that this monster is the body of a woman, whose ende natural is to beare children: it muste surely preach vnto vs, that Church so deformed. For the Church of Christ also is figured by Esay and Iohn, in the person of a woman: bicause of the birth and regeneration wherein the children of God are dayly borne a newe in Christ: euen as the natural sonnes of Adam are dayly misshapened in the church of Antichrist, into the societie of the mysticall body of sinne and perdition.

Iohn. 12. 13.

Esai. 49. 54.

Iohn. 12.

The Heade is oftentimes taken in the scriptures for the Magistrate, or chiefe Soueraigne. Then who or what people an Alles head signifieth in this place, thou mayst, gentle Reader, easily iudge. Nature teacheth vs, that out of an Alles hed, there proceedeth but Alleslike instruction (that is) doctrine wo:ldly, carnall, foolish, slothfull, wanton and gentyle. As the Scriptures doe accorde therto: so the same we finde, in the Church of Rome, as the thinges before specified declare.

Heade.

Ose. 1. 1.

1. Sam. 15.

1. Cor. 11.

Deut. 20.

Deut. 22.

Mat. 21.

Ezech. 13.

The Scriptures vse this worde Ceruix, (which is the Necke) for pride and stubbournesse, which therfore in this monster signifieth the proude and stubborne mindes, that they in their blinde errors haue, against the truth and very seruice of God.

Necke.

Iob. 13.

Deut. 32.

The Scales, wherewith the body is couered, signifieth their friendes and Allies of the wo:ld, ayding and

Scales.

p. 9.

succou

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Iob. 41.

Apoc. 10. 13.

succouring the same. For in Iob we may see the same sense. The sea, is the worlde, as the Apocalips declareth: And then consequently, the fishes, the people, and the Scales are their defence that they haue and vse. So that thereby the Pope and his members are signified to be defended and succoured of the worlde after the maner of the same.

Breastes.
Stomack.
Bellie.

The Breastes, Stomacke and Bellie, signifie the Cardinals, Priestes, and religious rablement. And the reason is: because these partes are dearest, finest and most necessarie of and to the body, and to y^e frute that cometh of the same. So is their learned cleargie, instructors and feeders of their blinde scholars figured therein. And the two breaſtes are the works of Lombard and Gratian: whence they drawe their diuers nouriture and fode. Also it betokeneth the voluptuousnesse that they are in, and vse euen past honest and cruell shamefastnesse: for the same was found as naked from couering, as they whome it signifieth, are voyde of grace. Ready to be vſed of the whole world.

Psalm. 17.

1. Cor. 6.

The right
hande.

The right hande is (as beforeſayde) the ſwete of an Elephant. This beaſt is very huge, cruel, & of might and courage ſtrong. And therefore the auncient warriors vſed them in the ſielde, agaynſt their enemies, to breake both the frontes, and ranges of the valiant ſouldiours, ſet in the battailles of their Phalanxes, or Squares of picrons or ſotemen. And bycause of his ſtrength, they vſed to place vpon him moze men than one, in ſeates builte for the purpoſe. And though he was very ſlowe of pace, yet he did not eaſily withdrawe himſelfe from the ground that he once had gained, no though he were withſtoode or aſſaulted by great force.

1. Mach. 8.

Peperther

Neither was he pliant in his legges, bycause he wanted ioyntes therein, and therfore could not be taught to bowe, as mules, horses & such creatures are, whereby also his legges are the stronger and the sturdier.

And the hande in Scripture signifieth mens deedes, and outward life. As Pilate washed his hands, to declare and dissimule the innocencie of his deede. So Dauid sayth to the Thecknick: Nunquid manus Iobab tecum? is not the hand of Iobab with thee (which is) the work or deede. And the same interpretation might I proue by the like authorities out of both Testaments: so that the hande must signifie the deedes of that mysticall body politique, being mighty, cruel, sturdy, stubborn, presuming vpon, winning & conquering all men, not easily yelding ouer the aduantage gotten. And in that, that it is the right hande: it must signifie their cleargie, and Canons. For as the right hande is most worthiest in his place: so it is also the hande, wherewith a man doth most nimbly, strongly, readily, & most accustomedly, doth his worke, & purpose. But whether their decrees haue bene the same, and done the like, it may easily appeare to him that calleth to minde, the horrible cole curles, of bel, boke, and candle, which the consciences not all only of seely men, but euen the imperial thrones, and crownes of Emperours, haue trembled and quaked at for feare: neither could their puissance, resist the assault of that Eliphants fote, nor yet recouer the damages done thereby, vntill this day. This right hand is their spiritualtie, and grieuous mislegouernement of their cleargie, which is more excellent than the left hand: for that is their ciuil power, soueraigntie, and might,

Math.

2. Samuel. 14.

The left
hande.

P. 113.

ouer

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ouer and by the Laptie. And if thou aduise the wel,
y shall, gentle reader, assure thy self that some myste-
rie is in this. That God hath placed the mans hande
vpon the left syde, and spoyled the right syde thereof.
Undoubtedly to declare by a mans lefte hand, a lefte
saythgiuer, promise breaker, and dissembler. For he
with whome the Pope hath kept touch, or assurance,
hath eyther bene to sharp, or to hote for him. Yea, and
the light breaking of his promises, hath ben a doctrine
authoritie and example, for subiects to doe the like, to
their soueraignes and princes.

The right foote.

The Right foote is the foote of an ore or such like.
And it hath his diuers signification. For the foote is y
basest and least honoured of the members of the body.
Secodly, it is such as is subiect to al the powers & mo-
tions of the minde & other partes of the whole man, &
is (as I may say) the page or grome. Thirddly, it is the
membze, that stayeth, and whereon the whole man
doth stande: wherefore in this body politique, it must
for the basenesse and inferioritie, for the subiection to
the superiours, and for the sustayning and holding vp
of others, the worthier partes, signifie, in the righte
foote, the basest sorte of the spiritualtie, and in y lefte,
the basest sorte of their laitie. For Ieremie doth meane
by the foote, the baser or weaker sorte of men. But of
what maner or qualitie, this their rablement of sub-
iectes, both ecclesiasticall and lay are, the sundry kin-
des of feete doe declare. The Ore foote doth signifie
their simple and doting Pontificalie priestes, Charter-
ers, Soulemongers, and such like, their Nuns, Si-
sters, Anchoresses, and the reste, Pardone preachers,
Ghostly fathers, Decretaries and Summisses, with
an in

an infinite rablement of Idiotēs. For by an Ore, is signified the blockishnesse of soles, and dullerds : such as they are which in that kingdome do giue and occupie themselves in their contemplation, and amaze themselves in the milne of their inextricable subtilties, and tieresome quiddities.

The Left foote which signifieth their laie subjects, is the foote of a Gryphon. The former parte of which beast is an Eagle, the hinder an Ore, this is one of the fore feete of the Gryphon, wherewith he leazeth vpon his prae, as the Eagle doth : and signifieth those that in that body politique, giue themselves to the life actiue, and are gatherers, rakers together, Erectors, tioners and greedy guttes. Such are their Bullistes, Dataries, Copistes, Somners, Notaries, and the like : who in this parte, by Auarice vpholde the body : as their cleargie doth in the other part vpholde the same by ignorance and foolishnesse.

*The left
foote.*

But some perchance will obiecte that the estate of the Church of Rome is not suche now, as in all poyntes it hath bene. In deede I graunte that sithens the complaynte of Germanie, Englande, and Fraunce, and their deliuerance from the tirannie of the same, it is, will it, nil it, somewhat amended : Neyther doe I so applie and interpretate the partes, that I haue hetherto from heade to foote, gone on, as that it should be the full declaration of all the whole thereof, or for all the whole time of the continuance thereof. For there resteth, the olde mannes heade vpon the hippe, and the tayle with the Dragons head at the ende thereof, which stand vpon the hinder part of the body : and doe signifie according to holy Scrip-
ture, the

Heb. 9.

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ture, the time of the declination and latter age of it: wherfore thou hast hitherto but heard what it was in the beginning and chiefe royaltie therof: Now hearken what it is toward the drawing on, & the end thereof. And first the heade is of an olde vplandish man (as it did foreshewe) the which signifieth that the teachers therein, must somewhat conforme themselves to reason, and become more natural than their predecessors: And that also the doctrine of this body politique in this latter time, must be altered from the doctrine that the first head did teach, being then both gentyle and worldly, according to the nature of the Asse: and become somewhat more naturall, and truth like, than it at the first was, according to the nature of a man, which his head sheweth. And yet forasmuch as this heade hath his place vpon the hippe, looking downeward, it must signifie the same doctrine to be earthly, and not heauenlye, euen so much differing from the heauenlye, as there is difference, betwene the right place of the heade, and the hippe, betwene the Church of God and of Hipocrites. So that a conformitie in naturall doctrine and humaine wisdom, must be one meane, to stay and sustayne that Church in the latter age thereof.

Esai. 9. 19.

The Tayle in this hinder part of the Church doth by authoritie of Scripture, signifie their flattering, and false preaching Prophets, teachers and writers, whose penne and tong stirreth and writeth for gaine, and picke thereby a quarrell, at their good benefactors purses, & almose box: being the second propple to stay the same Church with.

And forasmuche as there shall want no power of
Sathan

Sathan to the sustayning thereof, there is at the end of the taylor a Dragons head: which in Scripture is also taken for the Diuell himselfe, & for the Tirans of this world, wicked and bloudthirstie persones, that then suppose themselves to haue done their duetie, when as they may embzue themselves with the bloude of the Saintes of Christ.

Psa. 73. 90.

Esa. 17.

Apo. 12.

These men if they can not preuaile with their carnal and natural reason: then they vse flatterie, if not so: then tyrannie: which are three meanes, so puissant, as that they might if it were possible, overcome the elect therby. But be not dismayed gentle Reader, lay thy hope vpon Christ our Saviour. And although his truth preached in this monster, doth agast & asstonne thee: yet for that this (the same) was cast bp in that river deade (and therefore must signifie an ende, conquest, and full deliuerie of this worlde, and Gods sainces therefro) reioyce, and with a liuely voyce preasse to the Heauens warde, wherein thy ioyes shall be full, and with the sainces already deliuered in sayth say: Powe is saluation and strength, and the kingdome become oure Gods, and the power his Christes: for he is caste downe which accused them before God day & night: and they ouercame him by the bloud of the Lambe and by the worde of their testimonie, and they loued not their liues vnto death, reioyce you heauens and reioyce you therein. Saluation, glorie and honour, be ascribed vnto the Lorde our God, for true and righteous are his iudgements, bycause he hath iudged the greate Whore, which dyd corrupte the earth, with her fornication, and hath auenged the

Apo. 12.

Apo. 19.

Z.j.

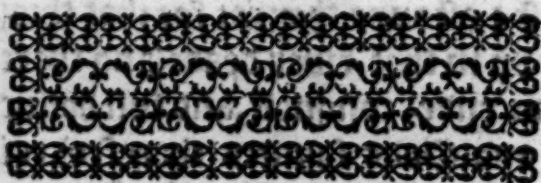
blonde

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blond of his seruantes, of hir hande : Alleluiah.
Praise the Worde, good Reader, with thy whole
soule, and helpe me for Iesus sake with thy seruent
prayers.

August. in Epistola. 7.

I confesse my selfe to be of that number one :
which write in profiting, and profite by writ-
ting.



IMPRINTED AT LON-
don, by Henry Denham, for
Lucas Harrison, dwelling
in Paules Churchyarde, at the
Signe of the Crane.

Anno. 1566.

Faultes escaped.

Leafe.	Side.	Line.	Faultes.	Correction.
5	1	2	this time	his time
7	2	15	Latmū	Latmum
ibidem		24	Latinians	Latmians
9	1	28	as that, that they	as that they
10	2	10	2. Quest. Sepe	2. Que. 4. Sepe
11	1	18	Chanons	Cannons
17	1	32	and dyue backe	and backe
33	1	6	if in any	if in many
48	2	3	Epistola	Extra
50	1	11	that shall	that she shall
52	2	14	discention	dissention
54	1	17	Quantitincrs.	Quantitiuers.
55	1	19	præceptibiliter	perceptibiliter
ibidem		20	præcipiendo	percipiendo
61	1	8	rather iust	rather haue iust
69	2	6	Montelmenfs.	Montoliuens.
75	2	15	did shewe	did shewte
82	2	14	flocke	flocke
ibidem		15	flocke	flocke
84	2	18	to our enimies	to our eyes
88	2	32	pthe	vp the

The margine of the second page of the eyght leafe hath *Conciliory* for the which reade *Conciliorum*.

Also whereas two leaues haue the number. 33. the first of them is to be numbred thus. 32. the margine in the seconde page of the sayde leafe hath *Arminens.* for the which reade *Ariminens.*

In the margine of the. 49. leafe, in the fyfte page, for *Drr and. lib.* reade *Dar and. lib.*